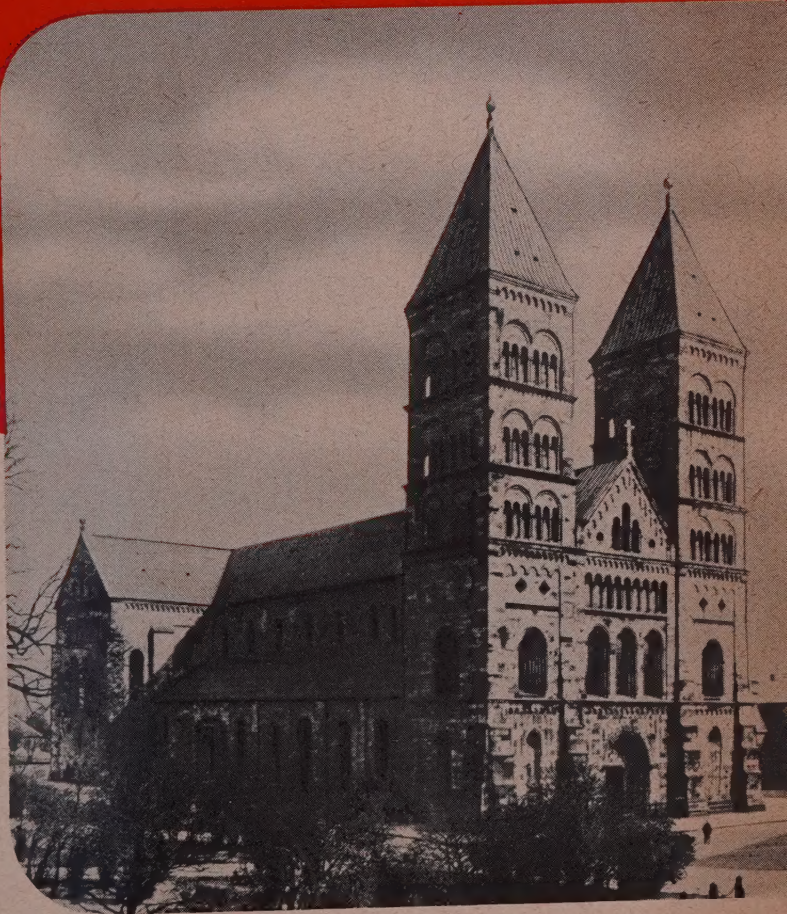


The LUTHERAN



CATHEDRAL —

In Lund, Sweden, where Lutheran World Federation will convene on June 30

JUNE 18, 1947

Vol. 29, No. 38

5 CENTS

Teamwork

I PAUSED ON the church steps. In the lot across the street a gang of youngsters was cheering wildly as one ragamuffin raced the ball for home. Every one was intent on the game, except for one small lad who leaned against a tree.

I could not resist crossing the street to watch. With encouragement another youthful Babe Ruth swung his bat, confidence written on his face. He swung wild the first time but not the second, and a grounder bounded past the shortstop. Cheers rose to shouts as he ran toward first. The second baseman scooped up the ball, sent it to first and it was grabbed from the air just as the runner slid to the plate.

There were shouts of "safe" and "out" and the players gathered around. "Hum," I thought, "an argument." But it soon ended, for the first baseman admitted that he had caught the ball just after the runner touched the base.

I turned down the street, satisfied at the sight I had seen. The lads were learning to play together and someday that teamwork would be a foundation for what they must do as men. I was satisfied, except for the boy who stood by the tree.



Remembering my sandlot days I was disgusted that a fellow would stay on the sidelines. Here was a boy who could learn so much. Why doesn't he get on that field?

"A good game," I said to him.

"It sure is," he answered.

I was just about to suggest that he join the others when the first baseman came panting up. "You shoulda seen that play, Jim," he said. "Sammy grabbed the ball at second and pitched her over to me, and then just as I was reachin' for it ole Harold slid in. Boy! It's some game."

"That's what the man said," Jim answered. "I can tell it is."

I looked down into his sightless eyes and all I could say was, "It sure is, son." I went down the street thinking of a deeper teamwork than that of the baseball diamond. I thought of the first baseman who remembered his pal.

The LUTHERAN

News Magazine of the United Lutheran Church in America

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THE CHURCH IN THE NEWS

Lutherans at sea

Crossing the North Atlantic in mid-June were nearly a hundred well-known Lutherans of the U.S. and Canada, bound for the convention in Lund.

Largest number were aboard the "Queen Elizabeth," due to dock in England on June 16. On this ship were Franklin Clark Fry, ULC president. . . Emmanuel Poppen, president of the American Lutheran Church. . . National Lutheran Council president, Rees E. Tulloss, and executive secretary, Ralph H. Long. . . Chen Kai-Yuan of the Lutheran Church of China. . . Aubrey Bowen of the Lutheran Church of British Guiana.

Others would sail on the "Mauretania" and "Drottningholm," on June 20. Remainder were scheduled for an American Airlines plane June 25.

Lilje installed

Only tall fire-branded walls remained. Windows were gone. Overhead the wooden beams of a new roof have slowly been put in place. Sun shone clear and bright into the old Markt Church in Hannover, Germany. Here Hans Lilje was installed as bishop of the Lutheran Church of Hannover on May 28.

Dr. Julius Bodensieck of Dubuque, Iowa, along with three bishops of the German Church and three other prominent churchmen, laid their hands on the bishop-elect in the consecration.

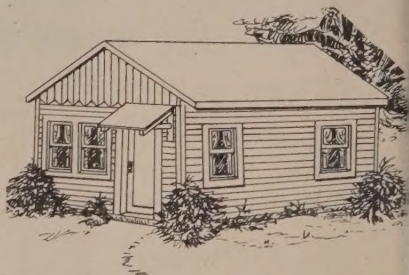
Then a great assembly crowded the parish hall near by the roofless cathedral. There were speeches by a Roman Catholic priest of the diocese of Hildesheim and by Pastor Marcel Sturm, senior French Protestant chap-

lain. In the gathering were Dr. Theodore G. Tappert of the Philadelphia Seminary, Dr. E. Theodore Bachmann of the Chicago Seminary, and Pastor Frank M. Brown, Lutheran World Relief representative.

Taking his house along

In Japan the housing shortage is terrific. Not much progress has been made in repairing destruction achieved by the B-29's and the fire bombs. Lack of houses is an important reason why few missionaries have been permitted to enter Japan since the war (158 in two years).

When ULC Missionary Arthur C. Knudten starts back to Japan next month, he may expect no housing problem. He has requested permission to



take along a prefabricated structure sure to be useful in church work even if he finds other quarters for himself. All missionaries must take along sufficient food supplies to provide for themselves for many months.

Missionary Knudten has been appointed by the Foreign Missions Conference as a member of its Commission of Six, which has supervision of arrangements for American aid to Japanese Protestants.



SCORES OF COUNTRY CONGREGATIONS marched through the fields on "Rural Life Sunday" last month, held services of prayer for God's blessing on the crops. Zion congregation of Windsor Castle, Pennsylvania (above), led by Pastor Samuel Kistler, was among those observing the ancient festival, said to have originated in the year 452. In the fruit-growing area around Traverse City, Michigan, a service of blessing the cherry blossoms was requested of pastors of local churches

Oppose women for ministry

All but one of Denmark's nine Lutheran bishops have announced they will refuse to ordain a young woman theological graduate who wants to become the country's first minister of her sex, reports Religious News Service from Copenhagen.

The prospective clergyman, Miss Johanne Anderson, has been offered a post as minister by a Lutheran congregation at Noerre Alslev, in the Danish island of Falster, if she is properly ordained.

Bishop Hans Oellgaard of Odense, in the island of Fyn, the minority of one, says he must ponder the matter further before making a final decision.

A bill providing for ordination of women has been introduced in the Danish Parliament.

After a two-hour debate this month the Montreal-Ottawa Conference of the United Church of Canada approved ordination of married women to the ministry and passed by an overwhelming majority the request for ordination that was presented by Mrs. A. M. Butler of Montreal.

Decision to permit entry of women into the ministry was made some time ago, but this was the first time a married woman had requested ordination. Mrs. Butler, a graduate of McGill University and the United Theological College, is the mother of one child.

Doubtful about Council

Murmurings against the Federal Council of Churches were heard among Southern Presbyterians in their annual assembly this month. Some of the Presbyterians declared the Council favors a permanent Fair Employment Practices Code, non-segregation of races, increase of minimum wage rates, labor's right to strike, and pacifism.

So insistent were objections of Presbyterians to membership in the Council that the question was delivered to the local presbyteries for a vote during the coming year as to whether they should drop out of the organization.

Accepted by both Northern and Southern Presbyterians at their assemblies this spring was the proposal to study a plan of reunion of the two churches.

Clergy warned in Hungary

Communists grasping for control of Hungary have warned clergymen to stay out of politics.

"We warn the clergy, especially the higher clergy, that our patience is very nearly exhausted," announced Arpad Szakasitz, Hungarian deputy premier. "The clergy should fulfill their evangelical mission, but they should have no place in politics."

First clergyman to flee from Hungary after the Communist coup late last month was Father Bela Varga, Roman Catholic priest who has been president of the Hungarian parliament. A report from Budapest said that he had crossed the Austrian border near Sopron and taken refuge in the U.S. Austrian zone.

President of Hungary when the Communists seized control was Zoltan Tildy, a Reformed minister. He had "managed to look the other way during the pro-Russian bloodless coup d'etat," reported an Associated Press correspondent, but could expect the worst in the purge being made of the Smallholders party leadership.

A third clergyman in politics was a Roman Catholic, the Rev. Istvan Balogh, secretary-general of the Smallholders Party. He announced his resignation because of "ill health." The party newspaper, *Magyar Nemzet*, said that during late May, when Communist pressure increased, Father Balogh had become "sicker and sicker."

Let up on Russia

Anybody who expresses friendliness for Russia is in danger of "hysterical and irresponsible pillorying," protested Dr. Ralph W. Sockman at a New York City meeting of the Methodist Federation for Social Action.

Anti-Russian sentiment is being stirred up by four powerful blocs,

charged Dr. Sockman.

"One of these," he said, "and I say it despite the danger of accentuating differences between Protestants and Catholics, is the Roman Catholic Church. Others guilty of the same charge are certain militarists, Wall Street opportunists, and press columnists who gain their reputation by playing on the fears and prejudices of their readers."

Describing himself as a "sad" optimist: "saddened by the growing hysteria against Russia, but optimistic that the 'we-must-beat-Russia-down' school of thought will disappear in time," Dr. Sockman reaffirmed his belief that Russia does not want war and that war can be averted provided the United Nations receives adequate support.

The anti-Russian trend must be curbed by a "sane" Christian approach, said Dr. Sockman.

Peery back from Japan

Last ULC chaplain left in Japan, Dr. T. Benton Peery, was back home in Philadelphia this month. Following two periods of service in Japan, Chaplain Peery has closed his army career. He is a son of the Rev. R. B. Peery, pioneer ULC missionary to Japan, and was born in Nagasaki.

Condition of the Japanese people is worse than a year ago, Dr. Peery reports. Growth of the black market and violent inflation have wrecked what little economic stability remained at the end of the war.

A contractor estimates that it would cost 1,000,000 *yen* to restore one of the Lutheran churches in Tokyo. This church, shattered in an air raid, originally cost 40,000 *yen*. All but one of the Lutheran churches in Tokyo were destroyed.

U.S. military occupation of Japan is likely to end soon, predicts Chaplain

Peery. This will not permit abandonment of the Japanese in their present circumstances, he says. Some help will be required for years to come.

Meanwhile opportunities for Christian missions are excellent. Church workers should be sent in considerable numbers to take advantage of the friendly attitude of the Japanese toward Christianity and toward Americans. Dr. Peery believes the Japanese have genuinely repented of their militarist career.



BLACKWELDER BROADCASTS. Summer Vespers began on schedule June 4, will continue at 2.30 P. M. (Eastern Daylight Time) each Sunday until Sept. 28. The program is coast-to-coast via the American Broadcasting Company. Dr. Oscar F. Blackwelder, scheduled for most of the summer sermon series, is pastor of the Lutheran Church of the Reformation, Washington, D. C.

The Blackwelder statistics are: 49 years old. Born in Newberry, S. C. Ordained 1920. Previous pastorates, Roanoke, Va.; Baltimore. Staff writer for "The Lutheran."

June 18, 1947

Baptists may leave Kyodan

Following the Lutherans out of *Kyodan* (the United Church in Japan), may be 16 Baptist congregations which have agreed to form a Japan Baptist Convention.

Although organizing separately, they will probably remain in *Kyodan*, as the Lutherans also will, if that *Kyodan* establishes itself as a church federation instead of a union church. Lutheran leaders in Japan have announced they will postpone final decision regarding secession from *Kyodan* until their next conference in the autumn. Meanwhile they are operating again under the pre-war constitution of the Lutheran Church of Japan.

Morse tells the women

The day started out rather roughly when the Women's Society of the First Congregationalist Church in Washington, D. C., invited Senator Wayne Morse of Oregon to be the speaker at their annual May breakfast.

Senator Morse, a Congregationalist, told the women what he thinks of the Eightieth Congress, now in session at the U.S. Capitol. He charged that the Congress is yielding to selfish economic pressures in a program that seeks "to make the rich richer and the poor poorer."

"We can't win the peace by the selfishness and isolationist thinking of the Eightieth Congress," he told the churchwomen. "Its economic program so closely resembles that of the reactionary Congress of the '20s that I see no way of avoiding another serious depression unless the people of this country make known at ballot boxes that they are willing to pay the cost of stabilizing our economy through sound social legislation, viz., reduction of the debt."

"The debt itself is inflation."

The Senator emphasized that "there is a great game of politics going in '48 and the only language politicians understand is votes."

Asserting his belief in democracy and the capitalistic form of government, he pointed out that the great duty of democratic government is to protect the exploitation of the weak from the economic strong within the framework of a private property economy and in keeping with human rights guaranteed by the Constitution and Bill of Rights.

Something about Indiana

In the ULC Indiana Synod last month results of the questionnaire on "The Manifested Life of the Church" were reported. Fifty-two questions on congregational activities and practices had been answered by 95 churches.

Indiana churches had received 1,071 adult members last year, the report showed; and lost 541. From the Roman Catholic Church, 15 were received. Five Lutherans became Roman Catholics. From other Lutheran congregations 433 persons had come to Indiana Synod churches, and 217 were dismissed to other Lutheran congregations. Non-Lutheran Protestants received numbered 274; dismissed to non-Lutheran Protestant churches, 123. Big gain was from "The World"—the non-churched population, 349. Lost to "The World"—196.

The morning service only was held on Sundays in most churches; only five reported Vespers. The Common Service was almost universal, with few variations from prescribed usage. In 45 churches the pastor wears a black gown; in 21, gown and stole; in 7, cassock and surplice; in 18, no vestments. Holy Communion is celebrated four or five times a year.

Pastors preach sermons in explanation of Biblical texts more often than in any other manner; although "topical" and "evangelistic" sermons are common. Only a fourth of the churches have "calling committees" to reach absentee members.

Lutherans had been involved in 35 "mixed marriages"—with Roman Catholics—solemnized by priests, and 13 Catholics had been married to Protestants by Lutheran pastors.

In 40 of 95 churches, instruction in the catechism was given in a two-year course; confirmation was on Palm Sunday in 39 churches, on Easter in 10, on Pentecost in 28. Church-school enrollment was increasing in 51 congregations.

Only 21 churches had been conducting every-member visits to secure pledges for weekly offerings.

Gregory is coming

For two months the U.S. Government wouldn't say yes. Then it decided to allow Metropolitan Gregory, a top-ranking clergyman of the Russian Orthodox Church, to come from Moscow to America.

Gregory's ambition is to persuade the Russian Orthodox Church in the U.S. to recognize the authority of the Moscow patriarch. Since 1920 the American Church has been separated from the mother church. Americans seem to be willing to grant token recognition of the Moscow leadership, if it means no real supervision from Russia.

A union of all Eastern Orthodox churches, "to fight against all hostile action," was called for by Patriarch Alexei, head of the Russian Orthodox Church, in an address this month in Romania. A conference representing all Eastern Orthodox churches is planned in Moscow next fall.

WORLD NEWS NOTES

DPs

AGITATION ON BEHALF of the world's "displaced persons" should remind the people of every land of a duty long neglected. Two years after the war's end there are still at least 900,000 people in Europe torn from their homes, cast adrift, or held in detention camps often no better than the old Nazi concentration camps. Most of them are refugees from Soviet persecution.

Of these 80 per cent are Christians, 20 per cent are Jews; 50 per cent are women and children, and of the latter there are 150,000 below the age of 17, of whom 70,000 are less than 6 years of age. They could help to heal the economic hurts of the world, instead of adding their forced idleness to the universal burden of need and insufficiency. For the bulk of these DPs are workers, including 77,000 farm hands and 20,000 housemaids. They also number many skilled artisans, professional and business experts.

The U. S. has been asked to accept 400,000 of them, which number would only partially balance our unfilled immigrant quotas for recent years. Nine countries may be willing to receive some to fill their labor needs—Belgium, Brazil, Britain, Canada, Chile, France, Holland, South Africa and Venezuela.

Wheat, \$5.25 a bushel

ARGENTINA is playing "dog in the manger" with her surplus wheat and meat. Recently Peron demanded \$5.25 a bushel for wheat from his needy neighbors, f.o.b. Buenos Aires, and the cash to be paid at the place of sale. Peron's greed is likely to smash his chances for forming a political bloc in

South America. His neighbors are greatly embittered over this effort to gouge them for political and economic advantage.

A current declining market for farm products from Argentina is apt also to destroy his Five-Year Plan. If it does, the head of the Argentine Central Bank, Miquel Miranda, who is also Argentina's chief of economic planning, will be dismissed.

Riot

STUDENT RIOTS in China are reported as sweeping through most of the major cities of the land. They are outwardly aimed at the present Central Government, though actually at the lingering results of the recently superseded old regime, which still retains power enough to sustain a militaristic point of view.

Student agitation may be self-interested, for it recognizes that military expenditures on the civil war reduce the government's ability not only to supply money for food but also hampers urgently needed funds for the support and extension of education. The students demand the end of civil war.

It is natural that communist influence should be found among them. Some students are avowed and organized Communists. However, the bulk of the 25,000 students at present involved are simply dissatisfied with the practical results of the current situation.

This student agitation is not to be dismissed as irresponsible. In 1915 student defiance roused all China to reject Japan's "Twenty-one Demands." In 1919 student strikes began the public opposition which stiffened the Chinese Government to refuse to sign the Ver-

sailles Treaty provision that was handed over Germany's prewar concessions in China to Japan. In 1931 students led the public protests against Japan's encroachments in Manchuria, which eventuated in the Sino-Japanese War.

The present agitation may well have good results. A letter to the writer from a prominent "non-political" official in the Chinese government significantly says: "The present government is not strong; the newly reorganized one is not very hopeful. I think we honest ones ought to keep on working and find the result."

Communism in Korea

NORTH KOREA presents a suggestive example of the effects of Soviet control. The dubious blessings of its economic organization hardly offer an inviting picture to those who "suffer" the ills of capitalistic exploitation. A few quotations from a responsible report show "almost every industry of importance has been taken over by the government. . . . Profits and sales of all businesses are rigidly controlled.

"No matter how small, each local labor union or fishing guild must secure permission from the government before increasing or decreasing their employees, even temporarily. Labor is told where it must work."

For a railway, recently run through a part of North Korea, near-by villages had to send out "all males between 15 and 45 . . . with implements and lunches. They worked without pay." (This for the benefit of local improvement, presumably.) When the government issues bonds, they are bought, compulsorily, through factories, unions and other organizations. Each member must buy "according to the number of his family who have food supplied to them."

The farmer actually works for the state, which takes almost all he produces at prices less than he received under the Japanese. Likewise wages are lower than in South Korea; industry and mining are producing at 10 to 15 per cent of former overall capacity. Under these blessings also, perhaps as a consequence, 400,000 North Koreans have fled to American-occupied South Korea.

Transjordan

ABDULLAH, KING of Transjordan, issued last month solemn warning against the "destructive ideals" and "extremist subversive propaganda" being imported into the Moslem East by Communism. This may be just a "feeler" for U.S. money to "fight the common foe."

He described Communism as "a new religion incompatible with the Moslem faith," and "repugnant to the way of life in the teachings of Islam." Abdullah took advantage of Transjordan's anniversary (the first as an independent state), not only to sound this warning, but also to recommend the adoption of his "Greater Syria" scheme to solidify and extend the Arab League. Abdullah is looked upon with suspicion as a "front" for wilier Arab leaders, the Mufti, for instance.

What others may think is expressed by *L'Orient*, a Beirut journal, which connects the king and his country with another kind of threat: "Transjordan is the only artificial state in the Middle East, based neither on geographical, historical, nor political foundations. It has become the official instrument of the foreign imperialism which threatens the sovereignty of Iraq, Syria, Lebanon, Egypt, and Saudi Arabia. . . . It is a permanent menace to the peace and security of the East."

—JULIUS F. SEEBACH

IN FORMER PAGES dealing with Universal Military Training I asked readers to be alert for the time schedule of proponents of this program. It looks like their time to start the "heat" has come. It also ties in perfectly with the "Umtee" experiment at Fort Knox, Ky. It will be interesting to watch the more exact timing because the only chance to pass this bill will be ahead of the congressional and presidential campaigns of 1948. Unless I miss my guess!

The Fort Knox experiment evidently will be the big illustration for proponents of this compulsory training. Its purpose is to sell universal military training to the public. So the army's Public Relations Office arranged numerous radio broadcasts, airplane trips to Fort Knox at army expense for newspaper reporters and magazine writers, and speaking trips to civilian groups by officers and trainees.

But others went to Fort Knox beside those whose expenses were paid. Putting it all together, some glaring facts are available. The Fort Knox experiment is ballyhoo. It is more like a "movie set" than an army training school. All you have to do is check over the weekly schedule to see that non-military education plays a very minor role. The educational values are pure dribble.

BUT I RESENT the army's deceptive publicity. For instance, a picture appeared in *Life* magazine showing a boy with a dog on his bed, a bed lamp, and a personal radio. Dogs were not allowed in camp and an officer admitted that "the pictures were taken after a lamp and radio had been specially put by the bed."

Another picture showed a 17-year-old trainee worshipping in a church of his own choosing Easter Sunday. The truth was, according to an interview credited to Lt. Col. J. Dow, that the man who worked on the picture spent eight hours, 1) selecting a church with a good window where the sun would stream in at the right time of day; 2) finding some Easter lilies five weeks before Easter; 3) getting stands for the lilies; 4) picking out photogenic trainees; 5) taking six of them to Louisville on a bus; 6) finding two girls with wholesome faces who would not be too glamorous and thereby detract from the trainee who is the theme of the picture.

The result has paid good dividends. You see why I say Fort Knox is more like a movie set than an army camp.

MEN LIKE SENATOR ED JOHNSON of Colorado have their feet on the ground in this matter. What we are concerned with is national defense and not teenage play. I repeat Senator Johnson's words, previously printed here: "*Conscription makes a mockery of preparedness. It is an opiate for a nervous nation and an illusion of military might which, if adopted by Congress, must take the United States down the one-way road to disaster.*"

Teen-age youngsters cannot defend America. What we need is a larger and better paid professional army and navy composed of scientifically trained adults who by talent and temperament are suited to the needs of modern warfare. And, most of all, we need a foreign policy of moral leadership for peace, not a strutting campaign for goose-stepping youth.

—OSCAR F. BLACKWELDER

Debate on Seminary Relocation Stirs Illinois Synod Convention

By ALFRED — STONE

HEATED DEBATE running through two sessions of the Illinois Synod and resulting in two reversals of decision centered around the relocation of the Chicago Seminary. Delegates meeting at Trinity Church, Rockford, May 20-21, first voted, 103 to 45, to rescind the 1946 action which endorsed moving the school from its present location in Maywood to the campus of the University of Chicago. The executive board of the synod called for this step "inasmuch as the proposition upon which the action . . . was based has been so radically changed that it is no longer in effect."

At the next session debate was reopened and two hours and 20 minutes of seesaw discussion produced a number of motions and substitutes. First a substitute motion that the seminary be relocated was carried by a vote of 62 to 59. A more definite motion was then adopted, 84 to 49, that the seminary board "work for the relocation of the seminary at the University of Chicago according to the best possible arrangements."

STATISTICIAN E. F. KÖNIG reported that for the first year in the Illinois Synod's history it paid more than \$100,000 to the United Lutheran Church. A total of \$102,978 was given in 1946. This is an increase of \$20,906 over 1945.

He added that during the past five years the number of congregations paying at least 100 per cent of their benevolence apportionment had tripled. In 1942 only 28 churches met the goal; in 1946 the total was 88. Apportioned

benevolence payments in 1946 reached \$188,866, as compared with \$173,891 in 1945.

"While all membership statistics showed increases," Mr. König continued, "they were the fifth smallest increases in the history of the synod. Increase in baptized membership was less than 1 per cent." Required membership totals 51,746, confirmed membership, 19,844, communizing membership, 41,246.

Aroused by the gravity of this situation, the synod shouldered its evangelism responsibilities in two forward-looking actions. First, delegates authorized the executive board to call another full-time home mission pastor. He will assist mission Pastor Glenn G. Gilbert in developing home mission fields and establishing new congregations.

Second, delegates unanimously adopted a synod-wide evangelism program for January and February, 1948, to be conducted by the ULC director of evangelism, the Rev. Royal E. Lesher.

Dr. F. R. Knobel, representing the ULC, challenged the synod to achieve 100 per cent of its apportionment to 1948. Unhesitatingly delegates accepted, increasing the per capita apportionment to \$8.85. A budget of \$236,580, which allows a substantial increase in the support of Nachusa Home for Children, was adopted for 1948.

It was also reported that 78 per cent of the two-year LWA quota of \$291,290 had been paid.

TWO NEW CONGREGATIONS were received into synod during the year. Bost

Hill Church, Bost Hill, and Faith Church, Glenn Ellyn. Pastor Gilbert reported that eight other fields were being considered for survey.

Dr. Ruth Wick, assistant to the executive secretary of the Student Service Commission of the National Lutheran Council, stressed the need for investment in the 100,000 Lutheran students in American colleges and universities. Approval was granted a resolution to initiate a financial campaign in September 1947 for \$30,000 in behalf of the recently purchased Lutheran Student Foundation at the University of Illinois.

The three proposed amendments to the ULC constitution relative to a Lutheran post-graduate seminary and the retirement age of elected officers or salaried members of boards or agencies were adopted. Favorable action was also given a resolution to include the matter of soil conservation in the programs of the churches in synod. A resolution petitioning the Illinois legislature to provide funds adequate for the proper housing, treatment, and rehabilitation of the 41,000 mentally ill in the state was approved.

The following pastors were received into membership: Carl H. Berhenke, Duane Schroeder, Edward E. Hummon, William E. Kmet, Wesley H. Gallup, O. Garfield Beckstrand II, Leo R. Nielson, C. J. Ferster, James H. Fresh, Harold L. Carlson, and Herbert Peterson.

Elections to the boards and committees were as follows:

Executive board—The Rev. Luther C. Mueller, secretary; Roy L. Fosberg, treasurer; E. F. Konering, statistician; E. H. List, lay member.

Board of ministerial education—The Rev. George Aigner, the Rev. George J. Curran, the Rev. Arthur M. Neumann, Dr. Harold Bernhard; Dr. Thomas Lahnens. Morris Beabout, Edgar Neas.

Board of home missions—The Rev. T. B. Hersch, the Rev. A. Burd Arganbright. Carl Trapp, F. O. J. Lindstrom.

Board of directors of Nachusa Home—The Rev. Alfred H. Stone, the Rev. John M. Spaid, Henry Gronewald, F. A. Hanson, Mrs. John Vitek, John Schuermann, William Reindl.

Board of directors of Chicago Seminary—The Rev. Millard H. Stiles, Otto Schulz.

Social Mission Society of Illinois—The Rev. Harry R. Allen, the Rev. L. O. Cooperrider, the Rev. Marvin F. Sielken.

OF PRINCIPAL CONCERN to the delegates at the Brotherhood convention in Trinity Church, Rockford, May 19, was the revolving loan fund of \$100,000. This was recently undertaken for home missions purposes.

The 25th anniversary of the ordination of Dr. Armin George Weng, president of the Illinois Synod, was celebrated by the men. Pastors of the synod presented Dr. Weng with a gift.

Brotherhood officers elected for 1947 are: Grover C. Erdmeier, Freeport, president; Ralph C. Hay, Champaign, vice president; George Weyant, Dixon, secretary; and E. A. Anderson, treasurer.

Church Moves Too Slowly, Stoughton Tells Maryland Synod

By WILSON P. ARD

"THIS IS A DAY when the United Lutheran Church is sensing its power and throbbing with eagerness to do God's will, but the church is not moving fast

enough," said Dr. Clarence C. Stoughton, as he presented the causes of the church to delegates at the Maryland Synod. Sessions were in the Church of

the Abiding Presence, Gettysburg Theological Seminary, May 26-28.

"I am disturbed by the difference between our power and our potential. We have not adequately told our people what is the task of the church," continued Dr. Stoughton. Unanimous approval was given to the proposal to pay the 200 per cent ULC benevolence apportionment as a 30th-anniversary gift.

The Rev. J. Frank Fife, secretary for 13 years, was elected president of synod, succeeding Dr. Lloyd M. Keller. The Rev. John C. Stuff, Baltimore, was elected secretary. Virgil W. Doub, Middletown, was re-elected treasurer, and the Rev. W. G. Minnick, Baltimore, was renamed as statistical secretary.

"We are not a growing synod. We are raising 100 per cent apportionment on the founding of our fathers," said Dr. Oscar F. Blackwelder, as he pled for a full-time worker to assist the president and do youth work. This appeal was made in connection with the report of the Committee on Social Missions which expressed belief that a properly trained worker is required.

THE REV. RICHARD H. MILLER, Union Bridge parish, and the Rev. Donald F. Bautz, executive director of the Lutheran Inner Mission Society, Washington, were ordained to the ministry. Preaching the ordination sermon on the subject "The Word of God is Living," Dr. Carl C. Rasmussen, Gettysburg Seminary professor, said, "The Word is not a thing, but the present, living speech of a Person. The word of God is more than the Bible, for God has never ceased to speak." The professor-preacher stated that conscience is the voice of God as He speaks to the individual immediately, and that He speaks to us mediately and comes to individuals through many approaches—let-



BESIDE NEW LUTHER STATUE on Gettysburg Seminary campus, the Rev. John C. Stuff (left), secretary-elect of the Maryland Synod; Dr. Lloyd M. Keller, former president; the Rev. J. Frank Fife, newly elected president

ters, messengers, the Bible, the Christian ministry. "The preacher is divinely called to be a channel through whom the Holy Spirit speaks," he continued.

Dr. Henry W. A. Hanson, president of Gettysburg College, said that 1,200 students would be accepted next year and that the faculty will likely be expanded to 80 members. "With the great influx of GI students," said President Hanson, "the church college has its great opportunity to train a cross-section of the population."

In presenting the record of Gettysburg Theological Seminary, Dr. Abdel Ross Wentz, president, said that last year 149 students were enrolled, of

whom 83 were doing post-graduate work.

ACTING UPON proposed amendments to the ULC Constitution, as submitted to constituent synods by action of the Cleveland convention, Maryland Synod voted in favor of establishing, maintaining and operating, in conjunction with other Lutheran general bodies, a post-graduate Lutheran theological seminary. The synod also approved setting a retirement age for ULC officers and executive staff members of boards and agencies.

The Rev. Augustus Hackmann, synodical director of Lutheran World Action, reported that 92 per cent of the \$226,332 goal had been reached, but that only 60 congregations had completed to date their two-year quota. Some congregations have far exceeded the 100 per cent quota. In connection with this report, the recording of President Franklin Clark Fry's Lutheran World Action appeal at the Cleveland convention was played to the assembly.

The Rev. Leon N. Zahn, executive director of the Baltimore Inner Mission Society, presented a report indicating progress and enlarged activities. Dr. James Oosterling has been giving institutional ministry in the area for 25 years. Martin A. McGrory, who has served as director of the Washington Inner Mission Society, pending the appointment of the new director, reported the vast scope of the work being done at the nation's capital.

DR. HARRY F. BAUGHMAN, president of the Board of Deaconess Work, ULC, appealed to the pastors to recruit more candidates for the diaconate and stated that 50 calls for deaconesses have not been answered because the workers are not available.

Highlighting the report of the Com-

mittee on Lutheran Brotherhood was the proposal that a committee be appointed to arrange for a Layman's Retreat, Sept. 12-14, with the provision that a minimum of clergymen be present at the retreat. This proposal was adopted.

Chairman Willis R. Brenneman of the Statistical Committee, reported that 62.2 per cent of the confirmed members communed in 1945. Statistics for 1946 show that 63.5 per cent communed. Total valuation of church property in 1946 is \$9,800,344 while total expenditures of congregations amounted to \$1,601,241. Of this total the amount of \$454,949 was for benevolences.

Income objective for 1948 was approved at \$4.37 per capita. With the additional \$3.02 as a 30th-anniversary gift to the ULC and the Lutheran World Action goal of \$2.46 the total per capita benevolence goal will be \$9.85.

Speaking at the Brotherhood banquet, Zeb B. Trexler, Concord, N. C., appealed for a "more consecrated ministry and a more aggressive laity both engaged in a program for better homes, greater parental responsibilities and a finer sense of Christian stewardship."

SYNODICAL BROTHERHOOD elected M. C. Fuss, Taneytown, president; Fred W. Konemann, Washington, and H. L. Pilert, Baltimore, vice presidents; Carl H. Hornfeck, Baltimore, secretary; John L. Shaw, Frederick, treasurer; the Rev. John C. Stuff, Baltimore, pastoral adviser.

Sermon at the Holy Communion service was preached by the Rev. J. Frank Fife on the theme "When Man Meets Christ."

The Rev. William E. Fox was convention chaplain.

Elections were as follows: Directors of Theological Seminary, Dr. Lloyd M. Keller,

F. L. Fresh; Trustees of Tressler Orphans' Home, the Rev. G. H. Seiler, M. C. Fuss, the Rev. L. H. Rehmeier; Trustees of National Lutheran Home, Dr. Wilson P. Ard, G. R. Eberly; Executive Committee, the Rev. Paul R. Reaser, W. E. Zschiesche; Committee on Christian Education, Pastors W. E. Fox and Roland W. Renkel, Dr. Margaret Ballard, the Rev. Ralph H. Miller; Committee on Ministerial Students, the

Rev. W. C. Huddle; Examining Committee, the Rev. Oscar W. Carlson; Committee on Synodical Missions, the Rev. W. R. Brenneman, Paul I. Folkemer.

Received as new members of synod were Pastors George Mendenhall, George P. Lottich, Luther M. Schulze, James G. Horn, Arnold F. Keller, C. R. Botsford, D.D., Robert E. Van Deusen, Richard H. Miller, and J. Leon Haines.

Pittsburgh Synod Delegates Inspect Site of Proposed Camp

By GEORGE E. LITTLE

"LUTHERLYN DAY" highlighted the Pittsburgh Synod convention, May 26-29 at First Church, Butler. A long auto caravan wound its way to the camp site seven miles away, and delegates viewed with enthusiasm the developments for the leadership camp.

"Your synod has purchased an admirable piece of property," declared Dr. S. White Rhyne of the ULC Parish and Church School Board. "More leaders and better leaders" are the Number One Problem confronting pastors everywhere," he said. Dr. R. F. Steininger supervises the work at Lutherlyn as full-time director. Building operations will begin next spring. The financial campaign for a quarter-million dollars will reach the congregations in October. Directing this is the Rev. P. E. Daugherty, pastor of the convention church and also in charge of the synod summer assembly. The three synod auxiliaries, Brotherhood, Women's Missionary Society, and Luther League, have each selected important camp projects as their special objectives.

Five congregations were officially received at this convention, four of them new missions—Faith Church, Oklahoma Borough; Barr Slope Church, Dixonville; Berkeley Hills Church, north of

Pittsburgh; and Zion Church, east of Pittsburgh. The fifth church received was St. John's, Natrona, previously non-synodical. The convention voted its appreciation for the fine work of Mission Superintendent D. L. Houser. Further tribute was expressed by Dr. Karl Henry of the ULCA Board of American Missions. He gave two addresses, "Home Missions" and "Rural Church Work."

THE YEAR 1946 saw the largest benevolence contributions in the synod's history. The figure totaled \$587,245 and stood in marked contrast to the \$143,466 received 10 years before. Chief gain in the past year was in unapportioned benevolence, which jumped \$131,000. The 1948 budget calls for \$21,000 increase to the ULC and \$10,000 more for synod objectives. On a per capita basis this means \$5.50 per member as a minimum. The convention also adopted \$8.25 per member as a goal, this to be stressed in every congregation in a determined effort to "double the apportionment" of synod to the ULC in 1948.

The new budget provides salary increases for all six officers. Serving full-time are President H. R. Shepfer, D.D. and Superintendent Houser. The part-



OFFICERS IN ACTION. Pittsburgh Synod executives: Dr. E. F. Rice, treasurer (left); Dr. C. E. Reed, chairman of Committee on Reference and Counsel; Dr. H. Reed Shepfer, president; the Rev. P. N. Schnur, secretary

time officers, all re-elected at this convention, are: Treasurer E. F. Rice, Secretary P. N. Schnur, Secretary of Statistics J. R. Nicholas, and Secretary of Beneficence W. A. Logan.

Official representative of the ULC was Dr. C. A. Linn, president of the Georgia-Alabama Synod. "The ULC has a unique responsibility in the cure of the world's immediate problems," he declared. "It is the largest Lutheran body in the mightiest and most influential nation on the globe; and, as a Lutheran Church, it is most closely akin to the peoples of Europe who must be saved for Christianity." Emphasizing that atomic power is a real and terrible threat, he insisted that the Gospel of Christ, "the power of God unto salvation," is adequate against it.

LUTHERAN WORLD ACTION was stressed by Dr. Linn and by Dr. Paul C. Empie, ULCA director. The latter cited some of his observations from an inspection

tour abroad. He reported that five million Lutherans in Europe were killed during the war, a number exceeding all the Lutherans of North America, and an additional 10 to 15 million are homeless and almost hopeless. Some of the smaller synods have paid their two-year quota for World Action, he announced, and the burden now rests on the "big four" including the Pittsburgh. The Rev. C. B. Daniels, appointed to direct the synod's 1948 appeal, reported that up to May 12 the Pittsburgh Synod churches paid 62 per cent of the two-year quota. Slightly over a third must be raised in the remaining seven months, but the pastors and laymen are determined: "We dare not fail!"

The convention paused to pay tribute to five men of the synod who have rounded out 50 years of service since ordination. All five graduated from Thiel College in 1894 and the Philadelphia Seminary in 1897. They are: Dr. J. L. Miller, pastor of Grace Church,

Youngstown, Ohio, during the entire 50 years; Dr. C. E. Schweikert, retiring this summer at the close of a 21-year pastorate in the Mercer County parish; the Rev. W. E. Bauer of the Harrison City parish; the Rev. E. O. Graham, retired, of Jewett, Ohio; and the Rev. M. R. Kunkelman, retired, of Pittsburgh. Tribute was expressed by Dr. W. F. Pfeifer, Sr.

DR. ZEB TREXLER, president of the ULC Brotherhood, spoke at the synod Brotherhood banquet, his address broadcast over the Butler radio station WISR. . . . Mr. George Rinkliff of the ULC Pension Board, explained the contributory plan and urged enrollment. . . . The convention adopted a supplementary pension plan that provides a minimum of \$600 per year, including ULC pension. Pastors not yet retired must enroll in the contributory plan to be eligible. . . . There was no ordination service, as the synod finds it more practical under present conditions to ordain the candidates "ad interim" and usually

in their home congregations. . . . Sunday school enrollment increased 5 per cent in 1946. . . . Synod's post-graduate school to provide summer "refresher" courses for all pastors interested will begin in 1948 at Thiel College. . . .

A plan for re-alignment of conference boundaries was adopted. Transfer of congregations from the Central Conference will reduce its size to make it equal to three bordering conferences, East, West and Greensburg. . . . Delegates approved a recommendation urging "that individuals should give earnest consideration to the needs of synodical institutions and to their respective congregations when making a will." The institutions are Thiel College, Zelenople Old People's Home, Zelenople Orphans' Home, Bethesda Home for Children, Meadville, and now Lutherlyn. . . . The convention chaplain was the Rev. W. C. Hankey, the speaker at morning devotions the Rev. J. N. Frank, and the director of music and organist the Rev. P. F. Obenauf.



THE CHRISTIAN STUDENT

A useful distinction can be made between a Christian *student* and a *student* Christian. The latter goes to church occasionally. He may even sing in the choir or be a member of the cabinet of the Christian Association. His studies and his membership in the university, however, are unrelated to his Christianity. He is rapidly becoming a liberal rationalist. The Christian student conceives his period in the university as an opportunity given him by God to deepen his understanding of God's will and modes of activity. He seeks to follow St. Paul's injunctions, ". . . by your new attitude of mind be transformed so that you can find out what God's will is" (Romans 12:2) and ". . . you must not be children mentally. In evil be babies but mentally be mature" (I Cor. 14:20). "He is active in projects which will deepen the quality of university life; so that all students will be forced to face the fundamental questions of individual and corporate life. And it is to the discovery of the bearing of his various courses on these questions that he devotes his main energy."

—JOHN COLEMAN, *The Intercollegian*



A GIRL DECIDES TO BE A DEACONESS

FULL-TIME SERVICE of the church is a great career for women as well as men. A girl may become a deaconess, a non-garbed parish worker, or enter the church's social service. Five years of training, following high school, are required in preparation. A full college course is included. A student's training may be under the direction of either the Baltimore or Philadelphia Motherhouse. First step is the interview (above) with the General Secretary of the ULC Board of Deaconess Work, Sister Anna Ebert

June 18, 1947



BEING A CO-ED in a church college may be the first installment of the training period. ULC colleges have agreement with motherhouses.



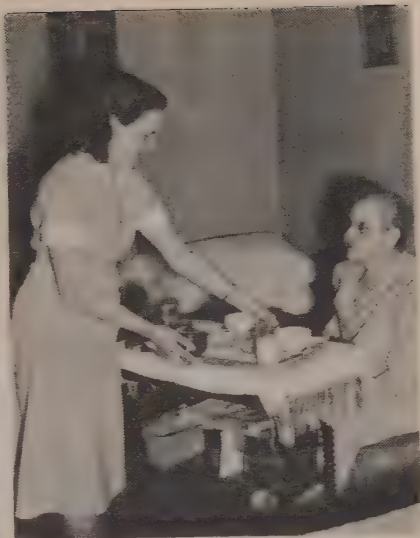
AS USUAL, college students have to study. Courses are chosen according to type of church work for which a candidate intends to specialize.



AFTER TWO YEARS in college a student spends two years in training in the motherhouse. After that she gets a final college year (and the A.B. degree) and is ready for consecration as deaconess. Motherhouse training involves classroom work and practical experience.



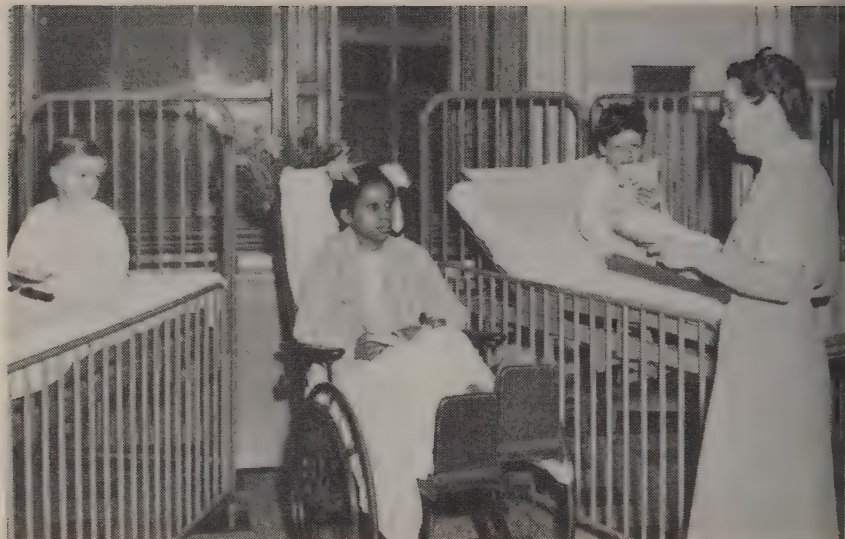
GIRLS can have work-scholarships which pay their way through the five-year course. Office work (above) is one activity providing funds



CARRYING TRAYS to people in the Home for the Aged is another work-scholarship project, combining service for others with earning



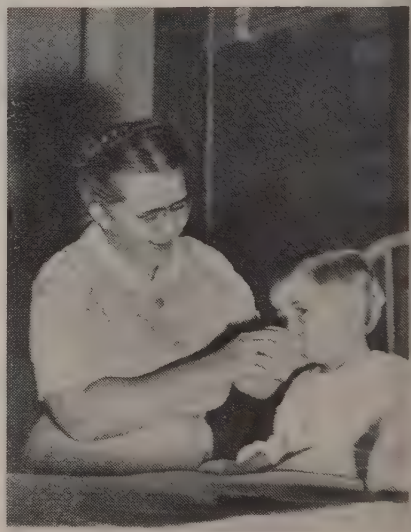
SERVICE in the kitchen is standard money-making procedure in any school. Besides work-scholarships, some synods provide for expenses of their girls in training as deaconesses



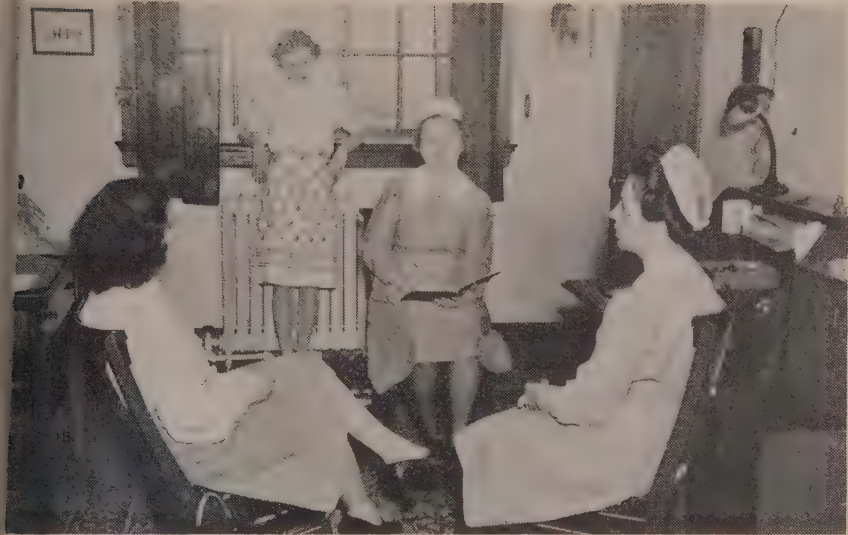
DURING MOTHERHOUSE training period, there is emphasis on clinical work. In the Philadelphia Deaconess School, students major in sociology and get clinical training for nursing, institutional work, social work. Telling a story in a hospital ward (above) is typical training activity



NEGRO STUDENT preparing for diaconate learns how to deal with convalescent children



GIVING A DRINK to a sick child sounds easy, but it's part of the training



IN BALTIMORE MOTHERHOUSE, students major in religious education, with classroom and clinical emphasis on parish work. Supervisor (above) checks with students on service in parishes



LAST SUMMER a deaconess candidate helped on the teaching staff among the Indians at Rocky Boy, Montana



PRACTICE TEACHING in laboratory school trains young women as specialists in church school work



THERE'S time out for play, even in the busy life of a student. Badminton rackets are popular



OR SINGING around the piano in the evening may lighten the burden of student days

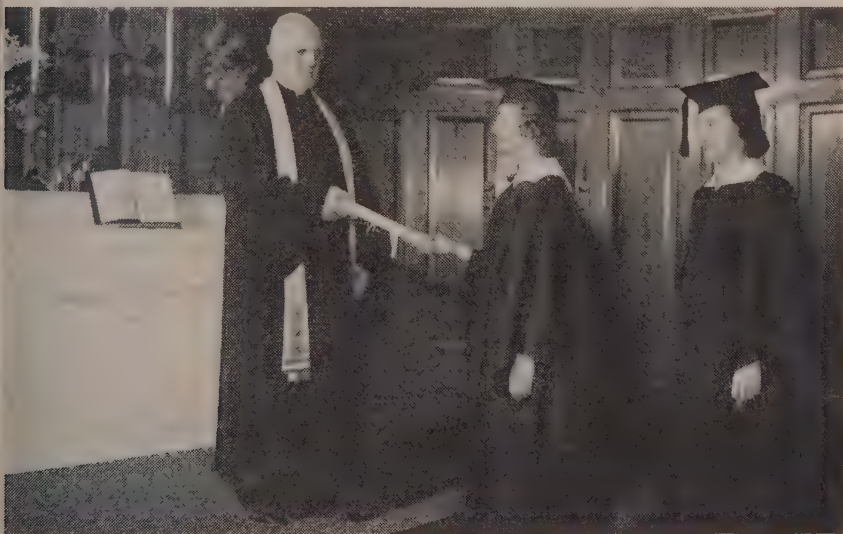


STUDENT LIFE at the motherhouses is much like that at any girls' school. . . . Idle hours now and then for relaxing on the lawn . . . much conversation . . . but fundamentally serious purpose of lifetime service in the church never out of mind



MORNING WATCH, a half-hour for devotional study of the Bible and for prayer, is part of each girl's life . . . perhaps in a quiet outdoor spot in the spring sunshine

GIRLS prepare the altar for the service in the chapel. Daily worship is a fundamental part of the training of candidates for the diaconate. Worship and service go together



DIPLOMA of the Motherhouse and also college degree are earned by girls completing the five-year course. Those who become deaconesses will also participate in the beautiful ritual of consecration in which they are received into the sisterhood of service

Hope Again

By Ralph D. Heim

THE "KNOW THE BIBLE" series for the first six months of this year consists of Old Testament studies. Beginning next month, our studies will be in the New Testament. For the Old Testament section "minor prophets" have been chosen. Six were selected which would give variety in message, literary style, and historical background. Already Amos, Nahum, Habakkuk, Obadiah, and Malachi have appeared. All were presented in order of time of writing instead of Biblical arrangement. That explains why the texts now are from Zechariah, Chapters 9 to 14.

The first eight chapters of this book are dated about as exactly as anything in Scripture. It can be said with great assurance that Zechariah, son of Berechiah (1:1), began his prophetic work in the middle of October, 520 B. C. He promoted the rebuilding of the temple; then, after two years of service, concluded his career as prophet.

The things which are said in Chapters 1 to 8 fit that purpose and that period of history exactly. Likewise, there is a similarity of style among those chapters which leaves no question about authorship. They are the work of Zechariah, temple-builder.

HOWEVER, WHEN THE reader turns from Chapter 8 to Chapter 9, he feels that he has entered another climate. The first verse of the chapter looks as if it were an introduction at the beginning of a new book. That impression is sustained by the verses which follow.

The language, ideas, and style of the two parts of the book are different. They are not identical in general vocab-

After reading Chapter Nine to the end of Zechariah, keep your Bible open before you for the special references in this study.

ulary. For example, the first person is used only once in the second part. Dates are mentioned. Instead of the ethics of Amos and Isaiah there is an emphasis on external sanctity and ceremonial cleanness. The literary form includes poetry as well as prose.

As for value, there are those who say this is "one of the last fading flowers of Hebrew prophecy." Perhaps they are right, only we dare not forget that the priceless book of Jonah came from the same period. Besides, let us see how interesting this book is.

As early as the 1600's a student of the Scriptures observed how this writing does not fit the days of the temple building Zechariah. From that day to this, the date and authorship have been in dispute. Many features of the message, of course, remain unaffected regardless of the answer to this problem. On the other hand, no literature speaks its message as clearly as it might unless you know the circumstances under which it developed. Consequently, scholars have striven mightily to discover those facts.

UNFORTUNATELY there are here no clues to the name of the writer. In fact, there is evidence that this is an anthology of prophetic pieces. To many students it appears as if various sections were written at different times with several writers represented. Then an editor collected them and, with Malachi added, they were attached to the end of the Biblical group which we call the minor prophets.

Regarding dates, there are no direct

ferences to persons or events which would help to fix them. Yet internal evidence points to the third and second centuries. Perhaps, then, Zechariah 9:14 should be called "Prophecies from the Third and Second Centuries before Christ."

That was the Greek period in Hebrew history. The Mediterranean world was overwhelmed first by Greek armies and then by Greek life. Palestine was deeply affected.

All religious leaders, including prophets, follow the course of history with keenest interest. They see in each historical development the working out of God's purposes in one way or another. Today, for example, they realize that some item in the morning newspaper may record the making of things that come in the church.

THE PROPHET or prophets of Zechariah 9:14, too, had keen ears for the news of the day. Scholars think the writer of 9:1—10:1 had been hearing about Alexander's conquest of the eastern Mediterranean area. It may have been 332 when Alexander was moving down the Phoenician and Philistine coast. He may have encamped within a few tens of miles of Jerusalem. He would destroy Tyre and thereby wreck Persian power on the sea. Then he would take Gaza and hold the gateway to Egypt—a gateway he would enter. In 10 years, 333-323, he would enter that whole world in which the Jew lived.

As you read the passage it does seem that the prophet was anticipating those stories of Alexander. Being a patriot he would see, of course, the hand of God accomplishing the restoration of Jewish dominance by that means.

Here, then, the prophet portrays Alexander subduing, one after another,

Israel's historic enemies. Syria to the north gets attention first. Three cities of Syria which lay within the territory which originally had been meant for the tribes of Israel will then become available for God's people. (The King James version does not make some of these things entirely clear. Dependence must be placed upon the results of careful modern scholarship.)

Phoenicia is next in line for conquest in behalf of God and his hosts. Three cities stood for all Syria; here two cities, Tyre and Sidon, stand for Phoenicia. The Phoenicians were just as wise as the prophet states, if shrewdness in trade and diplomacy can be called wisdom. Yet, the Sidonians overreached themselves and suffered defeat at the hands of Persia even before Alexander arrived. And Tyre was as wealthy as the prophet says. She withstood, too, five years of siege by the Assyrians and 13 by the Babylonians. Yet Alexander would do with her exactly what the prophet foresaw.

THE THIRD ENEMY to fall would be Philistia, represented here by four cities. Ashkelon, seeing the fall of Syrian and Phoenician strongholds, would be in terror as it awaited its turn. So would Gaza. Ekron, dependent upon alliance with Tyre, would be lost without that ally.

The total result for Philistia would be the removal of Gaza's king and the complete destruction of Ashkelon. Ekron's final fate is not mentioned. But the fourth city, Ashdod, would get repopulated by a mongrel citizenry. Philistia as a whole would be no longer the proud nation of former centuries.

Verse 7 reveals the religious attitude of this prophet, something quite different from the view of Amos. Now the Jew has become concerned with mat-

ters of forbidden foods and the avoidance of blood in meats. Nevertheless, there is a breadth of vision, remaining from the days of Malachi, about race and religion. That permits the writer to see the Philistines absorbed into the Jewish race and thereby sharing the privileges of the chosen people.

As for Judah, God will be her protector in the forthcoming invasion. The modern historian likely would speak of Judah's advantage in terrain and the natural situation of Jerusalem. Conquerors typically invaded on the coastal plain and avoided the difficulties of the inland mountains. But the prophet does not explain things that way. He believes that God has seen with his own eyes the superior quality and promise of the people of Judah.

VERSE 9 would make this section of the Old Testament memorable if there were nothing else in it. The prophet has seen his nation saved and enlarged. And he sees her governed by a gracious king. He will be a deliverer. Every man wants the freedom which a powerful government can assure for him. The king will be humble—the kind of monarch everyone profoundly desires. Finally, he will be a king of peace and the whole world longs for such a ruler.

On "Palm Sunday" Jesus, by symbolic action, announced himself to the world as the king whom this prophet had portrayed. He further challenged the world to accept him as such a ruler. Slowly, so slowly but actually, that consummation is being realized. Each breeze wafts whispers of growing recognition and acclaim for The King.

WHEN YOU STUDY the prophets for a while you become amazed at the number who are saying to their people, "Be of good cheer." During these months of studies on prophetic literature we have found almost every writer sounding that note of hope. Already in this ninth chapter of Zechariah that theme has emerged. Here is another prophet who had dreams of good for his people and spoke hope to their spirits. The remainder of the chapter, too, is a high declaration of confidence and a strong plea for faith. It includes war, bloody war; but not cynical despair.

These verses 11 to 16 need no further comment for a reader will find their meaning readily for himself. Or, perchance, there may be some difficulty. Then, let it be observed that this is another year of our Lord in which a cloud of gloom hangs heavy over the planet. Something again is needed to inflame God's people with hope based upon trust in his care. Suppose someone were to write a great oratorio around the words of verses 9:17a and 10:1. Let the whole work find its inspiration and culmination in the ninth verse of Chapter 9. Then the people would be singing and hearing:

"For how great is his goodness, and how great is his beauty. . . . Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field. . . . Behold, thy King cometh unto thee. . . ."

By such a re-living of the spirit of the prophet in song, his words might be truly understood.



"A man's work is not done on earth so long as God has anything for him to suffer."

Not Enough Mind

I WAS GLAD to see that I had gauged my time correctly. I was well ahead of the evening rush. The busy suburban station was comparatively empty. Here and there a man or woman hurried by with a frenzied glance at the enormous clock. Most people seemed to have enough time to reach the gate with composure.

I shifted the heavy package of *Children of the Church* work sheets to the other arm and let my mind toy with the thought. A kingdom where Time rules. Time enthroned, guarding his subjects with benevolent and relentless justice. Obey his dictates and you are whisked happily to your destination. Fall short by a split second and there is no appeal—you wait for the next train going your way.

People moved about purposefully but individually. Each person knew his own destination and time of departure without knowing or caring about the rest. Yet they were all held by an invisible bond of common humanity. Few would deny the others sympathy over a missed train or a lost ticket. Most would offer help with a dropped package.

PERHAPS I THOUGHT of dropped packages because my subconscious was wanting to drop the one I carried. If there is anything heavier than work-sheets, I've never tried to take it home with me. Just the same I was glad to have them. As I had half-expected, our vacation school enrollment had taken a jump in spite of competition from camps and playgrounds and vacationing families. I had rushed to town this afternoon to supplement our supplies.

I was glad the weather was cool for

June. The trip would have been unbearable in the heat. Jerry had a funeral, Mrs. Sullivan an appointment with the hairdresser, and there seemed to be no one else who could go. But on an afternoon like this, even the heart of the city had a touch of gayety.

Mark would have been glad to go if he hadn't already left for his summer on the farm. For anyone who declares himself determined to be a farmer, he certainly takes pride and pleasure in showing how well he can get around the city. But wild horses couldn't have kept him home from "Uncle Bob's" this summer. He works hard and the harder he works the more he seems to love it.

The light flashed on in the sign that read, "CHILTON EXPRESS, FIRST STOP EASTWICK." As I started toward it I noticed two women ahead of me who looked vaguely familiar. They seemed an oddly assorted pair. One was a tall, strong-featured woman in her early fifties. Her hair was drawn back rather severely under a straight brimmed hat. Something about her bearing made me feel that she had probably enough wealth or social position or both to ignore the fashion of the day, for her clothes had that timeless quality which would have made them appropriate at any time during the last 25 years.

HER COMPANION was quite different. She seemed to be in her late sixties or early seventies, tiny, fragile and utterly feminine in dress and mannerisms. Flowers nodded above her white curls. Her dress was a soft, black and white sheer. As she talked to her companion there was a noticeable sweetness to her smile that was most appealing. "How

lovely," I thought, "like someone out of a fairy-tale."

I was some distance behind them when I stepped onto the train. Not all of the windows were open and I thought the day warm enough to make the breeze pleasant. So I was really looking for a seat by the window. I wasn't conscious of sitting directly in front of the women I had been observing until their conversation began to drift toward me. Then they mentioned a familiar name and I realized that I had met them at a wedding several months before. They are active members of many civic organizations. The smaller, more fragile one is a "reader" in the Christian Science group.

Good manners told me not to eavesdrop, but I had nothing to read and for the first few miles out of the city the scenery is very uninteresting. I couldn't help listening.

"How is Mrs. Winston?" asked the forthright tones of the younger woman.

"Splendid, perfectly splendid," almost cooed the other. "She has made wonderful progress."

"Is she still in bed?"

"Oh, yes, but she's in perfect health. She is lying there having a beautiful time being waited on and reading."

"Well, could she walk if she got up?"

BY THIS TIME I was waiting for the answer. I remembered hearing of a lady in the neighborhood who had had a nasty fall and would have no medical attention except the ministrations of her Christian Science friends. "Of course, one leg is an inch and a half

shorter than the other. Not enough Mind, you see. She couldn't control it."

"An inch and a half! Oh, isn't that too bad!"

"Yes, isn't it? It is too bad that she fell, but," she sighed, "I knew she would fall on those stairs some day. She was always afraid of falling on those stairs.—Fear, you know—." I could almost hear the sweet sadness of her smile.

The train picked up speed as we left the congested district behind. The roar of the wheels grew louder. I heard no more words that made sense, just a phrase here and there. As I watched parks and houses flying by, I wondered whether what I had already heard made sense either. "An inch and a half . . . not enough Mind to control it . . . I knew she would fall because she was afraid."

Certainly no one has a better chance to recognize the power of mind over matter than a resident of a parsonage. A major part of a pastor's work is ministry to the sick. To bring a comforting sense of God's love and nearness, to clarify emotional states, to banish fear come quite naturally to a pastor. Most of the ones I know pray not only for wisdom and strength for doctors and nurses but for the recovery of the patient, if it is God's will.

But somehow the sweet voice left me shuddering a little. Beneath the sound of the whirling wheel I could hear, "Not enough Mind. Not enough Mind." I was glad when the conductor called, "Station Eastwick!"



Secular education is a bane rather than a blessing, despite all its fine bestowals on our common life, to the extent that it remains secular.

—GEORGE ARTHUR BUTTRICK

Mistreatment

We live on a farm. Less than a mile from us there is a family who, about a year ago, adopted a little girl. Her father and mother are dead. Everything seemed fine for a while, but that has all changed. From the complaints of the child herself and from the observation of other neighbors it appears that the family is not treating the youngster very well.

They have a boy of their own, and he gets all the favors. But the girl has to work almost like a slave. When this child first went to this home she was a happy, active child. Now she's very down-hearted and seems afraid to enter into conversation and activities at church and in school.

This situation ought to be remedied. But, like some other neighbors, I don't want to get the ill-will of the family.

Repeated tragedies of this kind once gave foster-parenthood and adoption a bad name—for centuries and, in some cases, even up to our day. But there is little reason why such cruelty should dog the lives of children nowadays. Foster-parents today have to show their qualifications and satisfy the orphans' court that they will prove satisfactory parents.

This case should be reported to one of the following agencies: (1) The agency of your church in your area; (2) the juvenile court, in areas where there are juvenile courts; the district attorney, in other sections; or (3) the Society to Protect Children from Cruelty, or a corresponding agency, where such organizations exist.

It may be, however, that these foster parents don't know how to deal with children, and they may be willing to learn. If such a book as *Personality and Character Development* by Messick, *The Home and Christian Living* by Hayward, or *Your Child Today and Tomorrow* by Gruenberg, were placed in their

hands, or if they were given a subscription to such a magazine as *The Christian Home* the whole attitude of these parents could change. It's worth trying.

Irresponsible

I have a boy of 10, about whom I am getting worried. He has become a gay promiser but a poor performer.

He has assured me repeatedly that he will come right home from school, and then he doesn't show up until half-past five. And he almost always has some fantastic excuse—one that doesn't satisfy me.

When I send him to the grocery store he comes back with only part of the order and he almost always loses some of the change.

A few weeks ago he promised an old lady to do some chores, but he forgot all about it until she phoned for him.

Assuming that this boy is normal, I'd think his listless behavior is due to his youth or because he has not been guided gradually in the direction of responsibility. He may be seeking self-regard by ignoring persons and requests. Or he may feel that the requests are unreasonable in the light of the freedom some other children may have.

(1) Talk the problem over with him calmly and encouragingly. Take time to explain.

(2) Be careful not to require any responsibility too heavy for his age.

(3) Make sure that every plan, request, or project is fully understood, and then check up promptly—before anything can go far awry. Give praise for tasks well done, and let each failure yield some handicap or loss of privilege. Lost money may be repaid from the boy's allowance; losses will then become rare occurrences.

(4) Help him to see that promises kept will encourage people to trust him.

—EARL S. RUDISILL

What Is Man?

Man in Revolt. By Emil Brunner. Translated by Olive Wyon. Westminster. 564 pages. \$6.

The publishers have rendered a distinct service by making this book available to American readers, for it possesses abiding value. Written in 1937 and published in English translation two years later, it is still almost unknown to readers in America.

Brunner faces and seeks the Christian answer to the ancient, yet modern question, "What is man?" To do this effectively, he points to inadequacies of such influential, secular thinkers as Darwin, Nietzsche, Marx, and Freud. Their common failure roots in their attempt to understand man solely in terms of his relation to this natural world. That is why they cannot face squarely the central problem: the contradiction between what man is created to be and what he actually is.

Only when man is understood in terms of a God who speaks to man and to whom man must respond, can the contradiction be understood. And only after it is understood is it possible to understand the divine solution of that contradiction in Christ.

How fundamental to Brunner's thinking about man is this idea of contradiction is shown by the German title, which is "Man in Contradiction," a more descriptive title than the one used here.

This book is not easy reading and it costs six dollars. But any man who wishes to come to a clearer understanding of the Gospel message (Brunner says that he wrote the book for laymen) or who wants to preach more effectively will be wise to buy, read, and inwardly digest it. It will cost you less, consume no more time, and leave you incomparably wiser than any half-dozen current best-sellers.

Toledo Ohio

JOHN SCHMIDT

Uncertain

Together. Compiled by Glenn Clark. Abingdon-Cokesbury. 125 pages. \$1.

That in our day, with its international tensions and personal perplexity, there is need for the witness of Christian men com-

bined in one organism, no one will deny. Christianity, especially Protestantism, is plagued with a diversity of opinion and practice that roots in the convictions of men. The world would undoubtedly be impressed by an organization that would embrace the major denominations in its ranks. This is the main thesis of this book.

The volume was written by 12 men who met in a spiritual retreat in Washington, D. C. They were impressed by what Rufus M. Jones describes as a fusing together into one united spirit and a sudden invasion by a Spirit above and beyond their own human spirits. He proclaims it a new Pentecost. Each writer contributes a chapter to witness to the different implications of this experience.

Unfortunately the experience, upon which a sizable structure of implication is raised, is a rather vaporous and indefinite foundation. The coming of the Spirit is alluded to time and again but a Lutheran will look in vain for any suggestion that He works through anything like the means of grace. The authority of the Word is shattered by the statement that while "all Christians believe that we have an infallible authority in the mind of Christ, there is no infallible means of finding out what the mind of Christ is." The sacraments, when mentioned and that rarely, are simply signs of the universal brotherhood which is ours in Christ.

Any attempt at a meeting of minds which at its outset seeks to disregard the convictions of those minds is doomed.

Center Square, Pa. ERNEST E. MILLER

Across the Desk

The secular press of Philadelphia under dates of May 31 and June 1 brought us news of the death of a colleague in the Lutheran ministry whom we had known for half a century, and with whom we had been associated in connection with the publication work of the United Lutheran Church in America for nearly half that period of time. We refer to the death of the Rev. Dr. Paul Zeller Strodach, who died at his post of temporary duty in Easton, Pa., as the result of an unexpectedly severe heart attack.

Dr. Strodach ably and amply fulfilled the measure of duties in the several pastorates to which he was called, the names of which were given in the biographical sketch of his life appearing in *THE LUTHERAN* last week. We pay tribute to his memory and express the Church's appreciation of his distinctive labors in the fields of liturgies and devotional literature. His research in these spheres of worship was extensive and his conclusions reliable. Individually, and as a member of the ULCA—and earlier the General Council—Committee on the Common Service Book, his work is fruitful beyond measurement at this time.

Those whose attention has been directed toward liturgical developments in Lutheran congregations in the United States and Canada will note that a little less than seven decades have elapsed since the United Synod in the South first proposed a conference "to unite in the preparation of a common service book for the use of all English-speaking Lutherans." The year of that proposal was 1878. Ten years later a Common Service Book was copyrighted and

its gradual introduction as the vehicle of worship began. It is said that Lutheranism is always deliberate in matters involving co-operation. Certainly it has fully justified its reputation with respect to the development of similar liturgical practices, even where English is the language to be used. It took about as long to adopt the Common Service as it took the participating synods to arrive at disagreements.

Priceless manuscripts

Among the queries we recall receiving from higher classmen early in our student days at the Philadelphia Seminary was: "What of the seminary's property would you first seek to withdraw if a fire should break out in the Gowen building (now Hagan Hall)?" The correct answer was, the liturgical literature which was on the second floor and apart from the huge remainder of the books in the Krauth Memorial Library. The essential value of the literature thus given priority was the inclusion therein of authoritative copies of early Lutheran Church Orders which were used by the Committee on the Common Service Book in determining what it should retain for worshipers in their generation.

As would be expected, the first agreement to be reached by the committee consisting of representatives of the three separated Lutheran bodies into which the Lutherans of the Muhlenberg descent had united themselves was the standard to govern admission to the projected common order of public worship. It was determined that priority should be vested in "The best Church Orders of the 16th century." Reliable

but rare copies of these were available in the library's liturgical collection, and these were to be the first objective of rescue in case of threat of destruction by fire. Fortunately no conflagration occurred, and these old Kirchen Ordnungen, as you will hear them called, are now housed in a fireproof vault.

Along with other information given in 1894 to the juniors of the class of 1897 was the fact that certain seniors had been given keys to this liturgical library; among them were Luther D. Reed and George Drach. Two years later, when the class of 1899 was on the campus, a section of its members became, liturgically speaking, the inheritors of those first mentioned. Among these men appeared the name of Paul Zeller Strodach. He was among the earliest of those who elected to devote attention for almost half a century to the forms of worship which could be efficaciously employed by Lutheran congregations in America. It was through him and others that the congregations in which Luther's Catechism is taught and the Confession of Augsburg accepted as the doctrinal standard are able to employ forms of worship inherited from believers of the past, but they are Lutherans and not leaders of some less positive denomination.

Facing the altar for prayers

Roughly dating the occurrence, it was at about the turn of the century that churches began to grumble about innovations that were appearing when pastors young in parish experience replaced older clergymen in the Lutheran sanctuaries. One became accustomed to informing a visiting pastor whether he should or should not face the altar for prayers. The arguments were less violent than some of those that focused on the clergyman's garb, but they

served to index the spread of a high church movement which was not received with universal approval.

As we look back over the period of time that has elapsed since "where the face" was a live question, we realize that the question really at issue was of considerable importance. American Lutheranism was giving expression to a conviction concerning a duality in the office of the ministry. The pastor officiating at a service may represent either the *sacramental* phase of worship when he voices divine grace to the people by reading the Bible, administering the Sacraments, or proclaiming the eternal and unchangeable laws of our Creator. Or he may represent and speak for the congregation by prayer and supplication with thanksgiving as he makes their requests known unto God. It is a basic evangelical distinction which in this time one supposes has been injected into the faith and devotions of the great majority of those who gather for their devotions into Lutheran congregations. We owe much to men like Dr. Strodach's way of thinking, that those who place emphasis on pure doctrine and at the same time study how to employ the attractiveness of beautiful order, and common supplications.

Our impression is that he thought the so-called "high church" movement not deemed observable in many circles, had reached a stage when not anything in any 16th century recorded or traditional practice is entitled to become the practice of Lutherans in the United States of America. He and the writer agree that a congregation has the ultimate authority about a liturgical practice and that the significance of a symbol or practice must originate in its power to stimulate loyalty and piety, not vanity.

—NATHAN R. MELHORN

Student Congregation Takes Lead in World Action Percentage Paid

By HENRY T. MCKNIGHT

THE UNIVERSITY LUTHERAN ASSOCIATION—congregation made up of Lutheran students in the Boston area—leads New England Conference in Connecticut Lutheran World Action. The association, of which the Rev. Edmund Steimle is pastor, has paid 225 per cent of its two-year quota.

This was announced when the conference met May 20-21 in the association's chapel in Cambridge, Mass. Eleven of the

29 conference congregations have raised 100 per cent or more of their quotas. The conference has achieved 89 per cent of its goal.

The Rev. John C. Dries of First Church, Bridgeport, was elected president, succeeding the Rev. Conrad R. Reisch, also of Bridgeport. Other officers named were the Rev. Albert P. Schilke, Wethersfield, vice-president; the Rev. Henry T. McKnight, New Haven, secretary; Mr. Herman Gritz, Meriden, treasurer; the Rev. Robert A. Heydenreich, Waterbury, statistical secretary.

Mr. John Tiedman of New Haven, and Mr. Ralph Wohlsen of Bridgeport were elected to the conference executive com-



PROUD BOY displays to admirers the model airplane he built at "The Hobby Hour," First Church, Johnstown, Pa. He is one of 266 young people between the ages of nine and 18 who come from the community surrounding this downtown church to learn photography, stamp collecting, dramatics, knitting, shell craft, leather craft. Hobby night, under the direction of Assistant Pastor Willwood L. Hauser, begins with an hour of concentration on one of 15 different crafts taught by 9 adults. Then come a songfest and devotional period. Evening's conclusion may consist of educational movies, a quiz program, an amateur hour, a spelling bee. Boys and girls from the neighborhood represent 12 Protestant denominations, Roman Catholics, and Jews

mittee, while the president of conference and Mr. Tiedman were nominated to the executive committee of New York Synod.

Dr. Henry C. Freimuth of Lawrence, Mass., preached at the communion service.

NEW ENGLAND CONFERENCE BROTHERHOOD held its spring convention in St. Paul's Church, Bridgeport, April 27. In the report of President Wohlsen, it was revealed that the Brotherhood leads New York Synod in payment of ULC dues and in subscriptions to *Lutheran Men*. President Wohlsen declared that no fraternal order can come near the Brotherhood in ideals, spirituality or opportunities for benevolent service.

DR. G. ELSON RUFF, editor of *THE LUTHERAN*, spoke at the Life Service rally of the Connecticut State Luther League, held in Immanuel Church, Meriden. He described the world crisis which youth must understand in planning its future.

GRACE CHURCH, Stratford, the Rev. Howard Lenhardt pastor, dedicated its new parsonage May 11. The Rev. John C. Dries spoke and conducted the service. The parsonage was purchased by the congregation at a cost of \$12,000.

EMMANUEL CHURCH, New Haven, the Rev. Henry T. McKnight pastor, launched a drive to raise \$15,000 for a new parsonage May 15.

THIRTY-ONE PERSONS were received into the adult membership of Grace Church, Hartford, during Holy Week. Sixteen young people and seven adults were confirmed; two adults were baptized; and six others were received by letter of transfer. The Rev. F. W. Teichmann is pastor.

ST. MATTHEW'S CHURCH, Collinsville, the Rev. G. Gordon Parker pastor, is the second congregation in the New England Conference whose church council holds two meetings each month. A recent issue of *THE LUTHERAN* reported that the council of Grace Church, Hartford, has been meeting twice a month since January 1947.

THE SPRING FESTIVAL of Lutheran Home for the Aged, Southbury, will be held June 29, on the grounds of the home. Speaker will be the Rev. Carl Futchs, executive

director of the Kinderfreund Institutions in Jersey City, N. J. Mrs. Henriette Curdts, who has been matron of the home for nearly 15 years, will report on the condition of the home. The service will be conducted by Pastor McKnight, president of the board of directors.

CAMPUS

University department head

George Washington University in Washington, D. C., has called Dr. Lawrence D. Folkemer to head its newly organized department of religion. The pastor of the Church of Our Saviour, Lansdowne, Md., will begin work at the century-and-a-quarter-old institution Sept. 1.

In announcing the appointment, Dr. Cloyd Heck Marvin, George Washington president, stated that the school was "frankly saying that an understanding of religion is necessary in any program of character education and therefore should be given its place in our curriculum."

Dr. Folkemer, a native of Baltimore, Md., was graduated from Gettysburg College and Seminary. He received his doctorate in philosophy from Hartford Seminary.

Answer to Communism

"There is danger today that Protestant churches may join Catholicism in criticizing Communism without a reason." This was the warning of Dr. Otto A. Piper at the Western Seminary pastor-student conference held in Fremont, Nebr., recently.

The Princeton Seminary professor pointed out that the way to combat Communism is not to condemn it. Instead "our answer should be the alleviation of suffering by peoples tempted to embrace their system. . . . Those who suffer from our system will turn to Communism just as long as they suffer."

Other speakers at the conference included the Rev. A. W. Young, pastor of First Church, Omaha, Nebr., and Professor George H. Hartwig of Midland College.

vacation in Chicago

Pastors wishing to study during their summer vacations may enroll now for graduate work at Chicago Seminary. Two three-week sessions have been arranged.

Conducting courses in the first, July 14-Aug. 1, will be Profs. Otto A. Piper, Joseph Sittler, Jr., C. W. Kegley, and Werner Richter. Teaching during the second, Aug.

4-22, will be Profs. Piper, Carl Umhau, H. Grady Davis, and T. A. Kantonen.

More than 65 students from 15 states and Canada registered for the 1946 summer session.

The seminary's plan to move to the Chicago University campus has been delayed by the huge enrollment at the university and the difficulty of new construction.

They Tied a Band Around the World

WHEN NINE students at Gettysburg College went home last year they tied a band around the world. It began in the Philip-

Among those at a recent meeting were Yusuf Ghannam (left, seated), Arabian student from Palestine; Frank H. Bretz,



ppines, and extended to China, India, Poland, France, British Guiana, Nicaragua, Venezuela, and Santo Domingo.

The nine students were representatives of the International Club of Gettysburg College. This organization was formed by foreign students at the school to help themselves adjust to America and to promote peace through international understanding. This term membership has been opened to American students also.

American; Ben Kuroki, Japanese-American war veteran; Dr. Henry W. A. Hanson, president of Gettysburg College; Dr. William K. Sundermeyer, German professor; Robert S. Beharry, Indian student from British Guiana; Dr. W. Frederick Shaffer, Greek professor; Robert T. Avancena (left, standing), Filipino-American; Henry H. Lee, Chinese; and Roger Pierre, French. Mr. Kuroki spoke on "The Unfinished Fight for Democracy at Home."

Glen Ellyn Church is Organized; 250 Attend Luther League Rally

By GLENN G. GILBERT

CHICAGO—Faith Church, located in Glen Ellyn, one of the residential suburbs bordering Chicago, became the newest congregation of Illinois Synod, when it consummated its organization May 25. This church begins with a charter membership of 68 adults, and on organization day received an offering of \$1,300 for its building fund. Dr. Armin G. Weng, president of synod, brought the message. The new congregation was developed by the Rev. Glenn G. Gilbert, synodical mission pastor.

CHICAGO DISTRICT LUTHER LEAGUE held its spring rally at Luther Memorial Church, Chicago, the Rev. K. Bruno Neumann pastor, May 4. Two hundred fifty leaguers took part in the rally which had life service as its theme. The diaconate, the nursing profession, the ministry, and service on the church council were goals held before the young people attending and were presented by representatives of each of these avenues of Christian service. "The program of the district organization for this year will be to help the local leagues renew the interest of returned servicemen in the work of the league," said Mr. Robert Schmitt, president of the district league.

A CHALLENGE to an increased reading of the Bible was presented by Dr. C. Umhau Wolf, professor in Chicago Seminary, to the men attending the Chicago Conference Brotherhood spring rally, May 14, at Wicker Park Church. The rally is regarded as one of the highlights of Brotherhood activity in the Chicago area.

BEFORE DEPARTING to begin a new pastorate in Polo, Dr. K. E. Irwin took part in ceremonies marking installation of a new organ in Epiphany Church, Elmhurst.

THE REV. GEORGE GARVER terminated a ministry to the Gladstone Park Church, Chicago, June 1, to accept a call to Pontiac, Mich.

RECOGNITION for work on behalf of servicemen and women of Lockport was given the Rev. Gilbert C. Bengston, pastor of Trinity Church, Lockport. Three hundred citizens of Lockport gathered at a testimonial dinner to Pastor Bengston.

Women Elect Mrs. Kloepper

Mrs. Fred Kloepper, Jr., Lancaster, Kan., was elected president of the Women's Missionary Society of Kansas Synod, at the 67th convention, April 15-17, in Hays, Kan.

Others elected to office were Mrs. Ward Barber, Abilene; Mrs. J. O. Heiffner, Kansas City, Mo.; and Mrs. G. R. Whittecar, Tulsa, Okla., vice presidents; Mrs. E. F. Tonsing, Topeka, recording secretary; Mrs. M. H. Barton, Wichita, statistical secretary; Miss Helen Fink, Atchison, treasurer.

Speakers during the convention included Miss Annie K. Sanford, for 50 years a missionary in India; the Rev. Charles H. Reinbrecht, China missionary; the Rev. Richard Syre of Western Seminary; Dr. Clarence C. Stoughton, ULC stewardship secretary; Mrs. Nancy Nimineh Nah, of Liberia, Africa; and the Rev. R. E. Rangerler of Tabitha Home, Nebraska.

Devotions were led by Sister Eleanor Blumberg of Tulsa.

Work Among Negroes Increases

By ROBERT HEINE

MISSOURI SYNOD is expanding its work among Negroes in Indiana. Mission work has been undertaken in Gary, which has a 35,000 Negro population, the

INDIANA highest ratio of negro to white population of any city north of the Mason-Dixon Line. Ground-breaking ceremonies for the new building of the Missouri Synod's negro congregation in Indianapolis, Our Savior Church, were held May 11.

A HUNDRED teachers and pupils attended the Northeastern Indiana Sunday School Convention, May 4, at St. Mark's Church, Auburn, the Rev. A. K. Trout pastor. Dr.

Amos J. Traver of Hamma Divinity School was the guest speaker.

CONGREGATIONS: Mt. Zion Church, La Grange, the Rev. Virgil L. Yohe pastor, and Ebenezer Church, Indianapolis, the Rev. R. Eugene Smith pastor, dedicated new church organs this spring. . . . Grace Church, Columbia City, the Rev. G. L. Kleespie pastor, celebrated its centennial April 27. . . . First United Church, Indianapolis, the Rev. O. A. Peters pastor, celebrated its 110th anniversary on May 15. The Rev. Walter C. Davis, Jr., pastor of the Portland parish and a son of a former pastor of First Church, was the speaker at the anniversary banquet.

Inner Mission Spends \$25,688, Serves 259 Families Last Year

By OLIVER W. POWERS

BROOKLYN—The sum of \$25,688 was spent last year to do the work of the Brooklyn Inner Mission Society. The Rev. Samuel

Kornmann, reporting at

the annual meeting in St.

Stephen's Church, May 8,

also stated that contacts were made in 18 hospitals and eight institutions. Weekly visits were made at Kings County Hospital. Seventy-eight children were cared

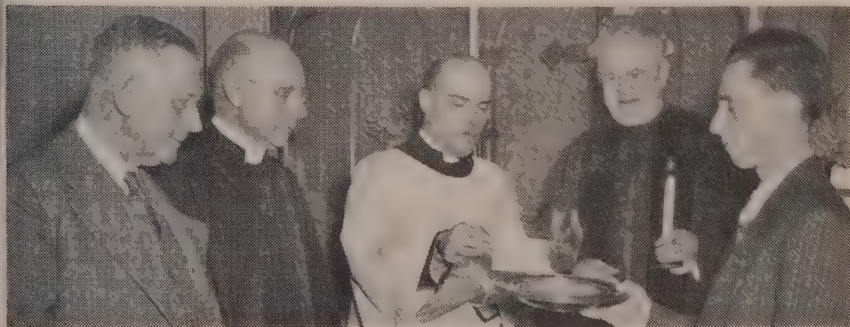
for in the Tiding-over Home.

The family case worker, Miss Margaret Sandberg, said that services of every description were given to 259 Lutheran families last year. Camp placements were made by her for 55 boys and girls. Services were also rendered by the society in co-operation with the U.S. Committee for Care of European Children.

The Woman's Auxiliary reported it had given a total of \$3,477 to the cause. It was noted, with thanks, that two officers of the auxiliary had served 25 years. They are Mrs. P. Altenau, treasurer, and Mr. O. Goldmann, financial secretary. Chief Justice John MacCrate of the appellate division, Supreme Court, was guest speaker.

The resignation of Miss Sandberg was received. The new case worker, Miss Maia Andre, whose thrilling escape from Esthonia had wide coverage in the *Reader's Digest* of February, and *The LUTHERAN* of Feb. 26, was introduced. She has been working as a volunteer at the New York Inner Mission Society.

LUTHERAN CHURCHES of Brooklyn have completed the second year of a program of joint advertising in the *Brooklyn Eagle*. Forty congregations of the United Lutheran Church, the Missouri Synod, the Evangelical Lutheran Church and the Augustana Synod took part for 40 weeks.



TREASURER of the Board of American Missions, S. Frederick Telleen, and Dr. Frederick R. Knubel, president of New York Synod, participated in the burning of a mortgage at Calvary Church, Jersey City, N. J., recently. Center is the Rev. Heinz F. Mackensen, pastor, with the Rev. Otto Schreiber, former pastor, and Everett B. Stier, member of church council, right

AMONG Brooklyn churches celebrating 100th anniversaries recently was St. John's of New Jersey Avenue. St. John's is the oldest Lutheran Church on Long Island. A special anniversary fund of \$19,000 was raised to modernize the church. Dr. Frederick R. Knubel preached the jubilee sermon. Pastor Fred Otten has been at St. John's Church since 1928.

Dr. HERBERT T. WEISKOTTEN announced recently that Redeemer Church will celebrate its 55th anniversary in 1949 and has

already completed a two-year debt reduction campaign. The drive was for \$36,000, but \$40,000 was pledged.

ST. STEPHEN'S CHURCH will celebrate its 50th anniversary in 1948. Plans are under way to raise \$25,000 for debt reduction. Lutheran World Action, and Brooklyn Inner Mission.

A GRANITE SHAFT was dedicated on the grounds of St. James' Church, Gerritset Beach, in memory of the war dead of the community on May 25. Pastor Ivar O. Iverson stated the congregation will purchase a parsonage in the fall.

THE REV. NORMAN ROSS, former pastor of First Church, Lyons, N. Y., took over his work at Holy Trinity Church, Flatbush, May 15. This congregation has been vacant since the resignation of the Rev. Orrin L. Kosmo last October.

THE REV. ROBERT IRELAND will come to Incarnation Church to assist Dr. Harold S. Miller, July 1. Mr. Ireland was graduated from the Philadelphia Seminary recently.

ZION CHURCH, Bedford Avenue, is having its parish surveyed by the Rev. John G. Gensel, former navy chaplain, who is student at Union Seminary. Report will be studied by Pastor Leopold W. Bernhard and neighboring Lutheran parishes.

THREE HUNDRED packages of food and clothing have been sent by Zion Church to Germany since Jan. 15. The postage and wrapping have cost about \$400. All goods have been sent to Pastor Albert Daase, Rheydt, Rhineland, for refugees from his former parish in East Prussia. In addition Zion Church has gone well over the two year goal for Lutheran World Action.

THE PHILADELPHIA SEMINARY OCTET sang at St. John's Church, Prospect Avenue, May 11. The program was under the direction of the Rev. Elmer E. Zieber. The octet came to help the Christian Hearth Club (young married couples) celebrate its 10th anniversary. The offering went to Lutheran World Action.

Another musical event in Brooklyn was the spring concert of the Long Island Lutheran Chorus at the Academy of Music May 19. Anton W. Droge is the director.

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About Young Adult Lutherans

FRANK CLUTZ

The future of the church lies

with its young adults

About Young Adult Lutherans

by Frank Clutz

Recognizing the need for building up a young adult program among the churches, the ULC has proposed the formation of "League of Young Adult Lutherans." (LOYAL)

This new manual, published by Muhlenberg Press, is intended as a guide to the formation of this new group. It gives suggestions to church leaders as to who are potential members, how to start, nature of the organization and building up the new program.

Order your copy now and begin planning for a strong, young adult group in your congregation.

45 cents each, 5 or more 40 cents each

Additional Helps For Your Young Adult Program

Young Adults in the Church (T4332)
I.C.R.E., 1943, 53 pages—15 cents

Young Adults and the Church (T2194)
by Jessie A. Charters, 1936, 153 pages—\$1

**Church Group Activities
for Young Married People (T659)**
by George Gleason, 1943, 142 pages—\$1

**Getting Started
in the Young Adult Fellowship**
the Board of Christian Education,
United Church of Canada—Free

Young Adults, Here's How!
Presbyterian Church, (T4333)
1946, 40 pages—40 cents

**Young Adults
in Christian Fellowship (T4334)**
by Mary Chalmers, 1933, 50 pages—15 cents

The Church and Young Adults (T4335)
by J. Gordon Chamberlin, 1943, 124 pages—\$1

**Young Adults in Action
in the Church (T4336)**
by F. L. Gibbs, Board of Education,
the Methodist Church, 1941, 62 pages—15 cents

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First Church Marks Anniversary; Rededication Held in St. Paul's

By RALPH W. BIRK

ALTOONA—Fiftieth anniversary services commemorating dedication of the present church edifice were held by the congregation of First Church,

PENNSYLVANIA

the Rev. Luke H. Rhoads pastor, May 11-20. Dr. Ivan H. Hagedorn of Philadelphia delivered the sermon at the first Sunday morning service. In the evening 60 new members were received.

Dr. Harry L. Saul of Carlisle delivered

the morning sermon and Pastor Rhoads spoke in the evening, May 18. Church councilmen, Sunday school teachers and officers who served during 50 years were honored. The anniversary closed with congregational banquet May 20. This congregation of 2,129 confirmed members now plans to renovate its sanctuary and install a new pipe organ, build a new Sunday school building and procure a new parsonage.

Rededication of St. Paul's Church in the Addison-Confluence charge, the Rev. Jerome V. Guss pastor, was held May 19. Sermon was by the Rev. Walter D. Guss of Sipesville. Improvements made recently included renovation of the chancel with new altar, pulpit, lectern, choir chairs, floor and carpet; the sanctuary was redecorated, a new ceiling placed, and the windows replaced. The exterior of the church also was painted. A number of memorials were dedicated including pulpit and lecture Bibles, brass offering plates, altar candleabra, altar painting of Christ in Gethsemane and altar antependia. Total cost of improvements was \$1,643.

ANNUAL LIFE SERVICE RALLY of the Altoona district Luther League was held at First Church, Tyrone, the Rev. Herbert H. Hohman pastor, May 2. Approximately 200 leaguers heard Dr. Harvey D. Hoover of Gettysburg Seminary urge Christians to give themselves to unselfish and constructive Christian service.

SPRING RALLY of intermediate Lutheran Leaguers of the district was held in Temple Church, Altoona, the Rev. Paul O. Harscher pastor, May 23. About 100 young persons attended.

TWO PROMINENT Lutheran laymen recently were heard by Lutherans in Blair County. The Altoona chapter of the Women's League of Gettysburg College met in Zion Church, Hollidaysburg, May 10, heard J. Calvin Lang, district attorney Blair County. Mr. Lang is an alumnus of the college and a member of Zion Church.

The Lutheran Ministerial Association met in Altoona and vicinity, meeting in Second Church, Altoona, May 26, heard Wilbur

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ettman, director of the state Department of Public Assistance for Blair County. Mr. ettman is a member of Trinity Church. e spoke in the interest of the many aged people now in need of assistance and presented the urgent need of a Lutheran home in Blair County. A committee of three pastors and three laymen was appointed to investigate the possibility of such a home.

A SPECIAL OFFERING of \$176, received at the spring meeting of Somerset District missionary societies, April 23, will be used to support two proteges in foreign missions. In an address to the group, Miss dyth Eykamp, missionary to India, said Missions are not a part of, but the main structure of, the church. It's what the cross stands for. 'Go ye into all the world,' is not a command. It is a definition of the church."

Approximately 250 women attended the sessions held in Rockwood Church, the Rev. Hillis Berkey pastor.

Gettysburg Presidents are Named; Ridgeway Church Marks Jubilee

By GEORGE E. LITTLE

THREE CONFERENCES elected new presidents at their spring conventions: Central, the Rev. B. F. Wise of Emsworth; Greensburg, the Rev. L. K. Fackler ofuffs Dale; Northeast, the Rev. M. J. arder of Johnsonburg. Other presidents ere re-elected: Erie, Dr. Peter Brath; east, Dr. C. N. Shindler; and West, C. E. ead.

A \$2,850 MORTGAGE held by the ULC board of American Missions has been paid off a few years ahead of schedule by St. ark's, Trafford, the Rev. H. E. Pfeifer pastor. A mortgage-burning service took place April 13. Earlier in the year the congregation paid off a note to the syndical board that was not due until 1949. Two-year quota to Lutheran World Action also paid.

A LOT HAS BEEN purchased for a new

church building at Oklahoma, Pa. The pastor of this mission, Faith Lutheran, is the Rev. C. T. Hays.

COMPLETING 75 YEARS of service, First Church, Ridgeway, celebrated its diamond jubilee April 13-20. The opening service featured a sermon by the Rev. R. C. Lauf-fenberger, present pastor, and a confirmation reunion at which Mr. James Wonderly, a member of the first class confirmed in 1872, was present. Former Pastors P. E. Keyser, Peter Brath, O. J. Warnath, and F. E. Strobel, and also Sister Josephine Oknefski, a daughter of the congregation now serving at the Lankenau Hospital,

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Philadelphia, participated. Illness prevented the return of another former pastor, the Rev. L. A. Krouse of Pottstown. Climaxing the celebration was a sermon by the Rev. P. W. Seiberling of the Zelenople Orphans' Home, and a concert by the Men's Chorus of Kane, Pa.

FIRST ENGLISH CHURCH, Butler, the Rev. P. E. Daugherty pastor, has received carillon tower bells presented by the Hon. A. E. Reiber and Martin Reiber. The gift also includes hearing aids and a sound system for church and Sunday school. The total cost was \$4,000. The congregation's two-year quota for Lutheran World Action is paid in full, the funds having been secured entirely by use of dime cards. Lay Evangelism brought remarkable results, with 65 new members received on Palm

Sunday—12 of them by baptism. Another 25 were prepared for membership in May. Committee chairman is Charles W. Park.

A \$6,000 remodeling program is under way at Mt. Zion Church, Pittsburgh (East End), the Rev. R. C. Richter pastor. On April 13 a new baptismal font was dedicated, the gift of Albert Schuck.

A NEW ORGAN, replacing one destroyed by fire in January 1946, was installed in time for the Easter services at Grace Church, Conneaut, Ohio. Pastor is the Rev. N. A. Miller who also serves St. John's, Girard near Erie. Progress in this congregation is evidenced in 45 members receiving communion during Holy Week. The communing membership was only 30 at the beginning of this year.

BLESSING of the steeple cross was a feature of Easter services at St. Mark's, Jeannette, Dr. R. H. Thurauf pastor.

Mr. and Mrs. James A. Murrin of Franklin, Pa., have announced the marriage of their daughter, Nita May, to Dr. Thurauf May 7, in First Church, Pittsburgh. President of synod H. R. Shepher officiated.

THE JUNIOR LEAGUE of St. Paul's, Vandergrift, the Rev. M. L. A. Schilling pastor presented a pair of brass candlesticks for the altar. Sixty families of the congregation subscribe to **THE LUTHERAN** as a result of a Ladies' Aid Society canvass.

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CAMPS

Paradise Falls

Printed on the announcement of summer features at Paradise Falls, Monroe County, Pa., is a list of outstanding Lutheran ministers. They will be special speakers at Sunday services.

Included are Dr. Otto H. Bostrom, newly elected member of the Hamma Divinity School faculty; Dr. E. T. Horn, Muhlenberg College; Dr. Harold S. Miller, pastor of the Church of the Incarnation, New York City; Dr. Ivan H. Hagedorn, pastor of Bethel Church, Philadelphia; and Dr. G. Elson Ruff, editor of **THE LUTHERAN**.

Paradise Falls is a resort in the Pocono Mountains owned by a Lutheran association. A total of 145 boarding weeks had been reserved by May 1. For the girls' camp 320 camping weeks were registered.

PERSONS

World preacher

Arranging his passport to go to Europe as an exchange preacher is Dr. Robert Bershey, pastor of Holy Communion Church, Philadelphia. He will speak in England during July and August at the request of the Committee on Interchange of Preachers, a joint organ of the World Alliance for International Friendship, the Federal Council of Churches, and the Church Peace Union.

His schedule includes Newcastle-on-Tyne; London; Kenton, Middlesex; Letchworth, Hertfordshire; and Bedford, Bedfordshire. He will also attend the Lutheran World Federation meeting in Lund, Sweden, as an observer.

Assistant professor

The Rev. Benjamin Lotz will join the faculty of Susquehanna University as assistant professor of philosophy and religion next term. Formerly pastor of Holy Trinity Church, Bethlehem, Pa., Mr. Lotz will fill the position at Susquehanna for one year.

At present Mr. Lotz is taking graduate work in philosophy at the University of Pennsylvania and teaching at Drexel Institute of Technology in Philadelphia. He is a graduate of Wittenberg College and Philadelphia Seminary and has studied in the universities at Leipzig and Goettingen.



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SIXTY YEARS of playing the organ in the same church is the unique achievement of Charles J. Custer, who is retiring as organist and choir director of Church of the Transfiguration, Pottstown, Pa.

Events in celebration of this record included a congregational reception May 16, a musical vesper service May 18, an organ recital May 22, and a choir dinner May 24.

The Custer family has played a leading role in the musical life of Transfiguration Church since January 1871, when Mr. Custer's father, J. Warren Custer, was elected organist. In 1885 the father became organist at a neighboring church but continued to direct the choir at Transfiguration, while his oldest son, D. Chester, played the organ.

On the death of J. Warren Custer in May 1887 the older brother was appointed organist at both churches, and the younger

brother, Charles J. Custer, became assistant at both churches. The brothers were then 19 and 13 years of age.

In 1890 Mr. Custer was elected organist of Transfiguration Church, and has been at the organ ever since. For many years he has also served as choir director. In his 60 years' service on the organ bench,



he cannot recall ever being forced to miss a service on account of illness.

The church's first organ was installed in the gallery in 1870, and it was on this instrument that Mr. Custer played in his first "public appearance" when 11 years old. Later the organ was moved to the front of the church.

During his three-score years of service Mr. Custer has become widely known as an able musician and choir director, and has played in numerous recitals and concerts.

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Synod Makes Strides in Missions; an Antonio Church is Dedicated

By JAMES F. VORKOPER

TEXAS SYNOD is making definite strides in its mission program.

On June 10, 15 pastors and laymen invaded the county seat of Edna for a survey, with the intention of starting services. A similar group plans to go to Houston and survey a new section in Villa Gardens for the same purpose.

St. Matthew's, new mission in Kenedy, is responsible for a survey in that community. A newly erected parsonage was occupied June 1 by Synod Missionary James F. Vorkoper. Membership has reached 77 confirmed and 114 baptized members. St. Matthew's congregation now owns a well-located half-block upon which the parsonage is built and the future church is to be constructed. On Easter, 11 children were baptized, five were received by adult confirmation and two by renewal of faith. Kenedy's flax harvest is in full swing. A number of Lutherans are moving from Minnesota to seek employment with one of the large flax concerns.

DEDICATION of Faith Church, Palm Heights, San Antonio, was one of the most important activities in synod during May. Dr. Arthur M. Knudsen of the Board of American Missions, and President John M. Schedler of Texas Synod, spoke. The Rev. Edwin J. Hirsch of St. Luke's, San Antonio, was liturgist. The Rev. Carl J. Deithloff, pastor of the congregation. Faith Church was begun in March 1941, when Missionary Vorkoper, then pastor of St. Luke's, started a Sunday school in the Park Field House in Palm Heights. The congregation met in this building until the new church was ready. The new church and parish hall represent an investment of \$55,000.

THE YOUTH BIBLE CAMP at Russeltown this year promises to be outstanding. Registrations are pouring in to Registrar Clara Roitsch of La Grange. The Rev. W. J.



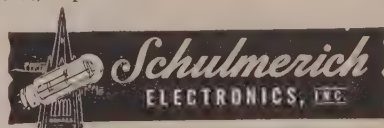
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Ducker, associate secretary of the Luther League of America, is expected to attend the camp and annual Luther League convention which climaxes the camp June 28 and 29. The camp, owned by members of Christian churches in the Rio Grande Valley, formerly was a resort hotel. Pastors N. H. Kern, D. I. Dolton, and William J. Hoebel are the synodical camp committee. Camp opens with supper June 23.

ALTHOUGH without a pastor, the new St. Mark's mission at Corpus Christi, is gaining members. Ten members were received on Pentecost. Retired Pastor Richard Schuetze, a member of the congregation, is supplying. St. Mark's recently made the front page when a person living near the mission declared the electric chimes which the congregation use before services were a public nuisance. The pastor was brought into court and the city has been stirred over the matter. What appeared to be bad publicity for the mission turns out to its advantage. The ministerial association backed up the right of the mission to play chimes for a few minutes before services and a lawyer offered free services to defend the mission. Late reports indicate the church will win its case.

Wartime restrictions prevented this congregation from having the first unit of a church plant. At present the former parsonage is being used for a church and a \$12,500 house was purchased near by for a parsonage.

THE REV. LOUIS H. DE FREESE, secretary

of synod and pastor of fast-growing Redeemer Church, Houston, reports plans are nearly ready to begin construction on the first unit of a new church building.

GRACE CHURCH, Houston, also is busy preparing a new lot for construction of a new church plant a short distance from its present location, Pastor N. H. Kern reports in his parish paper. Grace Church celebrated its 25th anniversary April 18.

THE NEW FIRST CHURCH, Dallas, will soon be ready for occupancy in a new location several miles from the former Cole Avenue church. Dallas leads synod in percentage of apportionment paid and also, on the first quarter, in amount paid.

FAITH CHURCH, San Antonio, will be host to the 1948 synodical convention to be held during the week of April 18. The annual Brotherhood convention will be held First English, Austin, on Trinity Sunday in 1948.

ULC CALENDAR

JUNE

- 22-25. Manitoba Synod. Trinity Church, Winnipeg
- 23-25. Parish and Church School Board, Philadelphia
- 26. Board of Deaconess Work
- 26-29. Nova Scotia Synod. Grace Church, First South (Lunenburg)
- 30-July 6. Lutheran World Federation, Lund, Sweden

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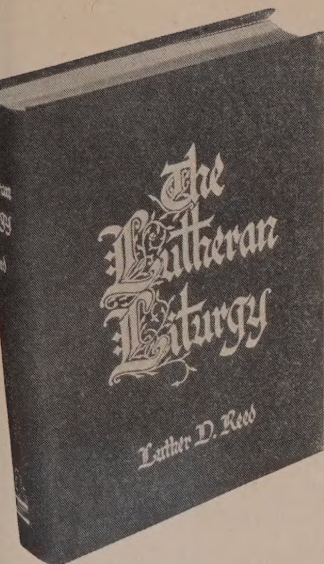
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IN CONCLUSION

SOON AFTER this issue of THE LUTHERAN went to press, the editor of this paper disappeared. When last seen he was a small speck on the eastern horizon as the "Queen Elizabeth" sailed down New York bay. So this will be the last *Conclusion* until airmail brings over something written in Europe.

Meanwhile other members of the staff will have the full task of preparing weekly issues of this *petit journal* (I must start practicing French. . . . By the time you read this I shall probably be attending the annual conference of the Lutheran Church of France). Before I get back to THE LUTHERAN office in August I shall have visited a dozen European countries—according to present plans—east as far as Warsaw, south to Athens and Rome.

There won't be much prospect of a mere vacation for one who circles the graveyard of central Europe this summer. People come back from that trip in a grim mood. But I wish to see for myself the situations which this paper tries to portray clearly and fairly.

THE DAYS IN SWEDEN will be the best. From every part of the world leaders of our church will gather in Lund. They are coming from the Orient, Africa, and South America. From all parts of Europe will be men who have borne the brunt of the war years and now work bravely to rebuild. American Lutherans of almost every variety will attend.

Never since Lutheranism first emerged as a church 400 years ago has there been a meeting like this. Always before the great strength of Lutheranism was in Europe, especially in Germany. Now the churches of Europe are in extreme danger. Some may soon dis-

appear, as Lutheranism in Russia practically disappeared after 1918.

We shall not be afraid. The church is never abandoned by its creator. But we shall be required to produce faith-sighted strategy, stand together loyally, prove our endurance. This is a hard battle. The real enemy is the spirit of resistance to God which is common in every country.

At Lund the leaders will meet each other, learn more fully to trust one another. How much this is needed by those who stand in lonely sectors where pressure is the greatest. They need assurance that a great company of Christians in every part of the world are truly their brothers.

IT WOULD have been better if Americans could have gone to Lund announcing that our \$10,000,000 World Action fund had been fully collected. Money is a big factor in supporting those who struggle against heavy odds. We could easily have given the ten million by this time. But many of us are not yet conscious of the world situation of our church.

Everyone who has the idea of world Lutheranism, and what it ought to do as part of the company of the world's Christians, should try to wake up those who still slumber while the trumpets are blowing. That's why much should be said in the next few weeks about the meeting in Lund. You may be a bit disappointed in the reports you read. No doubt the real work at Lund will consist in quiet conversations among men who are making plans for the difficult tomorrow. But you are part of that. They are counting on you to do your part.

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